

FIRST PRAYER IN CONGRESS.



AMERICAN  
CHRISTIAN RULERS

OR

RELIGION AND MEN OF GOVERNMENT

COMPRISING SKETCHES IN AMERICAN HISTORY OF MEN OF CHRISTIAN FAITH AND EXPERIENCE, WHO HAVE HAD CONNECTION WITH THE NATIONAL AND STATE GOVERNMENTS AND THE JUDICIAL DEPARTMENT; EMBRACING COLONIAL, REVOLUTIONARY AND LATER PERIODS; ALPHABETICALLY ARRANGED, WITH CHRONOLOGICAL INDEX OF EARLY STATE GOVERNORS.

COMPILED BY  
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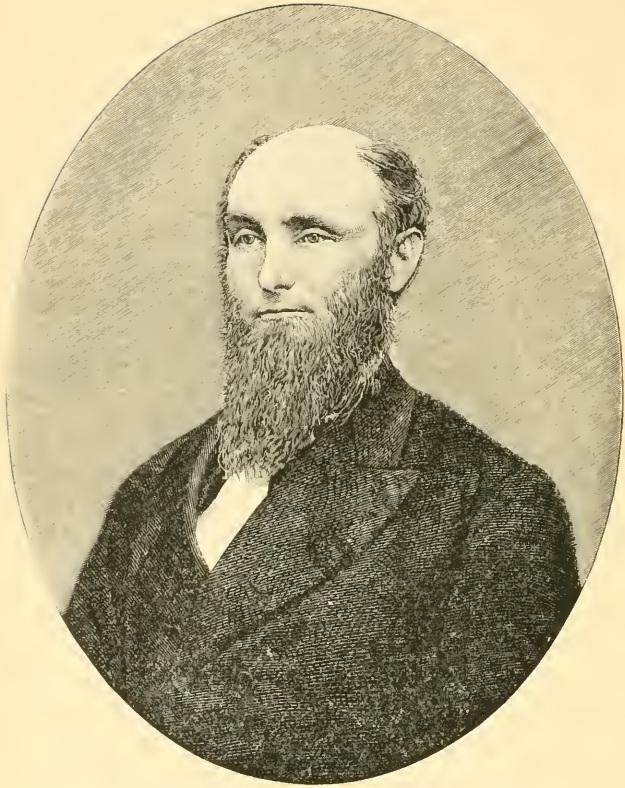
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Truly Yours,  
Edward J. Siddings

## PREFACE.

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IT has been the design in each sketch to present, so far as material was at hand, family genealogy, the civil offices sustained, selections from the writings and sayings of the subject, Christian character. Other names are deserving of mention in these biographies.

The text between quotation marks has at times been condensed. Antique spelling has been changed.

Notice is given with each biography of the authorities and material making up the sketch.

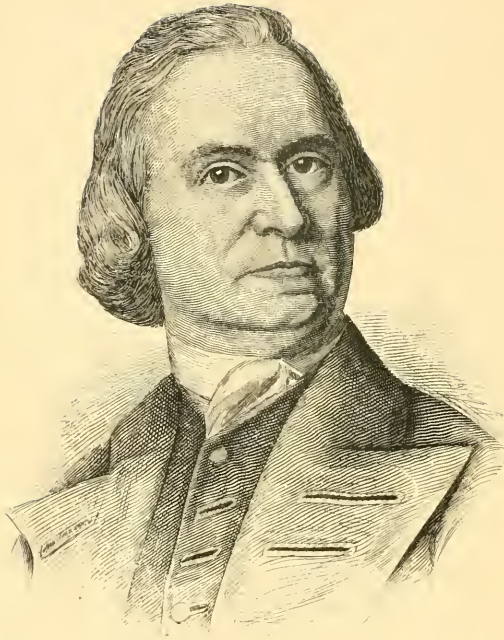
EDWARD J. GIDDINGS.

HOUSATONIC, MASS.,  
February, 1890.









*Saml Adams*

# AMERICAN CHRISTIAN RULERS.

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## SAMUEL ADAMS.

SIGNER OF THE DECLARATION OF INDEPENDENCE, 1776.\*

“HENRY ADAMS [early ancestor of Samuel] emigrated from England to Massachusetts about 1640, with a family of eight sons, and became one of the early settlers in Braintree, where he had a grant of forty acres of land.”

Samuel Adams, father of Samuel, and second son of Captain John Adams, of Braintree, was born in Boston, May 6, 1687; was baptized May 12, 1687; married at the age of twenty-four, Mary, only daughter of Richard Fifield, of Boston; at different times served the town as Representative in the General Assembly; was deacon in the Old South Church; and was denominated by the son now sketched, “A wise and good man.” His wife Mary, “early imbued her children with reverence for the Christian virtues which she practiced.”

Samuel Adams was born in Boston, September 27, 1722; was presented in baptism on Sunday, the day of his birth; died in Boston, October 2, 1803.

An elder sister whose influence was strong in guiding the youth of Mr. Adams, is thus described: “She was of a winning and amiable disposition, and a strict observer of the requirements of religion. A memorandum-book kept partly in 1735-36, and filled with texts of sermons in her neat handwriting, is still preserved. In the journal occur the names of some twenty clergymen whose

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\* “Life and Public Services of Samuel Adams,” by William V. Wells; “New England Historical Register”; Force’s “American Archives.”

discourses she had attended: among them Doctors Lowell, Cooper, Checkley, Byles, Edwards, Prince and Mather."

Samuel Adams was educated at the Boston Latin School, kept for forty years by John Lovell; and at Harvard College, graduating in 1740.

On taking his Master's degree, in 1743, he made bold to offer the theme: "Whether it be lawful to resist the Supreme Magistrate, if the Commonwealth cannot be otherwise preserved;" taking his position in the affirmative. With what energy he pushed the principles involved in this inquiry, may be shown by the following from the pen of John Adams: "Samuel Adams, to my certain knowledge, from 1758 to 1775, made it his constant rule to watch the rise of every brilliant genius, to seek his acquaintance, to court his friendship, to cultivate his natural feelings in favor of his native country, to warn him against the hostile designs of Great Britain."

Mr. Adams was nine years a Representative in Massachusetts Legislature, beginning 1766; was member of Continental Congress from 1774 to 1782; signed the Declaration of Independence, 1776; was Lieutenant-Governor of Massachusetts from 1789 to 1794; and Governor from 1794 to 1797.

Of the friendly interest manifested for Mr. Adams, on the occasion of his first setting out for Congress, the following is told:

"About a week before he took his departure, while seated at his evening meal, a knock was heard at the door. It proved to be a well-known tailor, who politely asked that Mr. Adams should allow him to take his measure. The request excited some curiosity in the family, and the ladies were particularly desirous to know who had sent him, but he refused to give any explanation, and finally the measure was taken, when the tailor bowed and took his leave. The family seated themselves again, and were speculating upon what this could mean, when they were attracted by another knock at the door. This time the most approved hatter in Boston introduced himself, and desired to get the size of Mr. Adams' head. He had hardly disappeared before a shoemaker came, and was followed by one or two others on similar errands, each observing a strict silence as to the persons whose orders they were obeying. A few days afterward, a large

trunk was brought to the house and placed in the front entrance, directed to Mr. Samuel Adams. It contained a complete suit of clothes, two pairs of shoes of the best style, a set of silver shoe-buckles, a set of gold knee-buckles, a set of gold sleeve-buttons, an elegant cocked hat, a gold-headed cane, a red cloak, and a number of minor articles of wearing apparel."

Mr. Adams favored the acknowledgment of the Supreme Being in the Government's deliberations and councils. In a letter to Joseph Warren, dated Boston, September 9, 1774, he says: "After settling the mode of voting, which is by giving each Colony an equal voice, it was agreed to open the business with prayer. As many of our warmest friends are members of the Church of England, I thought it prudent, as well on that as some other accounts, to move that the service should be performed by a clergyman of that denomination. Accordingly the lessons of the day were read by the Rev. Dr. Duché, who afterwards made a most excellent extemporary prayer, by which he discovered himself to be a gentleman of sense and piety, and a warm advocate for the religious and civil rights of America." (See Frontispiece.)

Slaves were bought and sold in Massachusetts, in the time of Samuel Adams. Under the caption: "Just imported from Africa," Captain Gwin advertises in the *Boston Gazette* for July 13, 1761, "A number of prime young slaves from the Windward coast, to be sold on board his ship lying at New Boston." Mr. Adams opposed the system. Previous to the controversies with the mother country, he consulted and corresponded with Rev. Dr. Samuel Hopkins, of Newport, R. I., and the two had resolved upon a vigorous warfare, through the press, against the African Slave trade, but other matters came to hand, which engrossed the attention of Mr. Adams. A female slave, named *Surry*, was about the year 1764, given to Mrs. Adams. On mentioning the gift to her husband, he at once remarked: "A slave cannot live in my house. If she comes, she must be free." She received her freedom on going into his family, where she lived many years, and where she died in the midst of kind ministrations both to her body and soul.

The following are selections and quotations from the writings and speeches of Samuel Adams:

“Is it not high time for the people of this country explicitly to declare whether they will be freemen or slaves? . . . The salvation of our souls is interested in the event; for wherever tyranny is established, immorality of every kind comes in like a torrent. . . . Let it be the topic of conversation in every social club. Let every town assemble. Let associations and combinations be everywhere set up to consult and recover our first rights.”

A convention of Quakers, representing New Jersey and Pennsylvania, assembled at Philadelphia, January 20, 1776, and issued a paper directed “To the People in General.” Mr. Adams gave a reply directing as did the Quakers, “To the People in General,” and signing himself, “A Religious Politician.” In his reply he says: “He who sets up and pulls down, confines or extends empires at his pleasure, generally, if not always, carries on his great work with instruments apparently unfit for the great purpose, but which in his hands are always effectual. . . . God does the work, but not without instruments, and they who are employed are denominated his servants; no king, nor kingdom was ever destroyed by a miracle which effectually excluded the agency of second causes. . . . We may affect humility in refusing to be made the instruments of Divine vengeance, but the good servant will execute the will of his master. Samuel will slay Agag; Moses, Aaron, and Hur, will pray in the mountain, and Joshua will defeat the Canaanites.”

To the British Commissioners, Mr. Adams writes: “We again make our solemn appeal to the God of Heaven to decide between you and us. And we pray that in the doubtful scale of battle, we may be successful, as we have justice on our side, and that the merciful Saviour of the world may forgive our oppressors.”

To Elbridge Gerry, he writes November 27, 1780: “If men of wisdom, moderation, and temperance, of zeal for the honor of the Supreme Being, and the welfare of the Commonwealth, are chosen to fill the seats of government, we may expect that our affairs will rest on a firm foundation.”

On receiving intelligence of the round of balls and entertainments given in Boston, on the inauguration of the new government, to John Scollay, December 30, 1780, he writes: “Why



should this new era be introduced with entertainments expensive, and tending to dissipate the minds of the people? Will vanity and levity ever be the stability of government, either in states, or in cities, or, what let me hint to you is of the last importance, in families? How fruitless is it to recommend 'the adapting the laws in the most perfect manner possible to the suppression of idleness, dissipation and extravagance,' if such recommendations are counteracted by the example of men of religious influence and public station? I wish Mr. — would recollect his former ideas. When his friend Whitefield thundered in the pulpit, he disclaimed diversions, in some instances, which to me, have always appeared innocent. Do certain amusements tend to quench the spirit of religion at one time, and are they harmless at another?"

To Thomas Paine, he writes: "Do you think that your pen, or the pen of any other man, can unchristianize the mass of our citizens, or have you hopes of converting a few of them to assist you in so bad a cause?"

To R. H. Lee, he writes: "I thank God that I have lived to see my country independent and free. She may long enjoy her independence and freedom if she will. It depends on her virtue."

In an oration delivered at the State House, Philadelphia, he says: "If it was ever granted to mortals to trace the designs of Providence, and interpret its manifestations in favor of their cause, we may, with humility of soul cry out, 'Not unto us, not unto us, but to Thy name be the praise.'"

"Among the most intimate of his father's acquaintances, was the Rev. Samuel Checkley, whose position at the New South Church had been procured by the influence of the elder Adams, and by whom the son had been baptized. In his visits to his reverend friend, he formed an attachment for his daughter, Elizabeth, and they were married at her father's house October 17, 1749. She was then twenty-four years of age, and as her daughter testifies, was a rare example of piety, blended with a retiring demeanor. Her death occurred July 25, 1757, and Mr. Adams on that day wrote in the family Bible: 'To her husband, she was as sincere a friend as she was a faithful wife. She ran her Christian race with remarkable steadiness, and finished in triumph. She left two small children; God grant they may

inherit her graces.'” For his second wife he married, December 6, 1764, Elizabeth Wells, daughter of an English merchant, who came from London in 1723, and settled in Boston. This lady possessed a cultivated intellect and an amiable disposition. She knew how to work with her own hands. Her husband’s patriotic efforts she nobly seconded. Grace was always said by Mr. Adams, and the little circle each night listened to the Divine Word, as read by some member of the family. The Adams family Bible became the property of the editor of the “New England Historical Register.”

Says Grahame, the historian: “Samuel Adams was one of the most perfect models of disinterested patriotism that any age or country has ever produced. A devout Puritan in religion; pure in his morals; simple and unambitious in his tastes; endowed with a strong understanding; a capacity of patient application; a calm and determined courage;—he rendered his virtues more efficacious by the instrumentality of great powers of eloquence.”

Says Edward Everett: “His family at times suffered almost for the comforts of life, when he might have sold his influence over the councils of America for uncounted gold, when he might have emptied the royal treasury, if he would have betrayed his country.”

A picture of Mr. Adams by Copley, painted for Governor Hancock, is now in Faneuil Hall, Boston.





J. Q. Adams.

## JOHN QUINCY ADAMS.

PRESIDENT OF THE UNITED STATES, 1825-1829.\*

JOHN ADAMS, grandfather of John Quincy, was a deacon of the church, and selectman, a farmer of limited means, to which he added the business of shoemaking. His brother Joseph was educated at Harvard College, and for upwards of sixty years was minister of a Congregational Church at Newington, N. H.

John Adams, son of John, and father of John Quincy, was born at Braintree, Mass.; graduated at Harvard University; established himself in law at Quincy; became President of the United States on the retirement of Washington, 1797; and having served his term, retired to his farm and to agricultural pursuits at Quincy. The following is an anecdote which he loved to tell: "When I was a boy, the study of Latin was dull and irksome. Going to my father one day, I told him I did not like study, and asked for some other employment. 'Well, John,' said he, 'if Latin grammar does not suit, you may try ditching. My meadow yonder needs a ditch.' To the meadow I went, but soon found ditching harder than Latin. The first forenoon was the longest I ever experienced, and I was glad when night came. I worked the next forenoon, and wanted to return to Latin at dinner. At night, toil conquered pride, and I told my father, if he chose, I would go back to Latin grammar. He was glad of it; and if I have gained any distinction, it has been owing to the two days' labor in that abominable ditch." On assuming the duties of the Presidency, he was supported by the prayers of his companion and wife. She writes to him: "You have this day to declare

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\* "Life of John Quincy Adams," by W. H. Seward; John Q. Adams in "American Statesmen Series," by John T. Morse; Boston *Recorder*, 1848.

yourself head of a nation. . . . My feelings are not those of pride and ostentation upon the occasion. They are solemnized by a sense of the obligations, the important trusts, the numerous duties connected with it. That you may be enabled to discharge them with honor to yourself, with justice and impartiality to your country and with satisfaction to this great people, shall be the daily prayer of your A. A." His wife was a prudent manager, and he saved from his profession and salaries, investing in the farming lands about him.

John Quincy Adams was born in Braintree, now Quincy, Mass., July 11, 1767; died in the Speaker's room at Washington, while serving the term as Representative, February 23, 1848. His last words were: "This is the last of earth. I am content."

In his boyhood, he saw Charlestown in flames at the Battle of Bunker Hill; he witnessed the inmates in his father's kitchen melting their dishes and plates into bullets; he heard the Declaration of Independence, as first read by Sheriff Henderson from the balustrade of the Old State House, Boston. In after years, when complimented on a certain occasion for the patriotic ardor, which through life he had evinced, he narrated the above, and exclaimed: "Who that witnessed such scenes could be other than a Patriot?"

Mr. Adams was graduated at Harvard University in 1787; studied law with Theophilus Parsons in Newburyport, and settled in Boston.

In May, 1794, he was appointed by Washington Minister to Holland; under his father's administration he was appointed Minister to Berlin, arriving in that city in the autumn of 1797; in March, 1809, was appointed Minister to Russia, and the summer following sailed for St. Petersburg; in September, 1817, he took up his residence at Washington, and entered upon the duties of Secretary of State under Mr. Monroe.

On the 4th of March, 1825, he was inaugurated President of the United States, twenty-eight years having elapsed since his father took upon himself a like responsibility. He wore a suit of plain black, "made entirely of American manufactures." In a firm tone of voice, he read his inaugural address, which closed with these words: "Knowing that 'except the Lord keep the city,

the watchman waketh but in vain,' with fervent supplications for His favor, to His overruling providence I commit, with humble, but fearless confidence, my own fate, and the future destinies of my country."

Having served his term in the Presidency, in September, 1830, his name was brought forward as candidate for Representative in Congress. To a gentleman who conversed with him upon the subject of taking this position after the Presidency, he replied: "Not in my opinion would an ex-President of the United States be degraded by serving as *selectman of his town*, if elevated thereto by the people." Chosen to Congress from the Plymouth district by a large vote, he entered upon his duties as Representative in December, 1831. It was the first time an ex-President had ever entered that hall as a member, and he was received with the highest marks of respect.

During his season of service as Representative, petitions were sent to Congress from the North and East, praying for the abolition of slavery in the District of Columbia. It seemed to devolve upon Mr. Adams to present these petitions, and he thereby became unpopular with Southern men. On one occasion he presented a petition against the annexation of Texas as a theatre for slavery, signed by several women. Mr. Howard, of Maryland, rebuked those women, for turning from their domestic duties to the conflicts of political life. "Are women," exclaimed Mr. Adams, "to have no opinions or actions on subjects relating to the general welfare? Where did the gentleman get this principle? Did he find it in sacred history,—in the language of Miriam the prophetess, in one of the noblest and most sublime songs of triumph that ever met the human eye or ear? Did the gentleman never hear of Deborah, to whom the children of Israel came up for judgment? Has he forgotten the deed of Jael, who slew the dreaded enemy of her country? Has he forgotten Esther, who by her petition saved her people and her country?"

Of the religious character and habits of Mr. Adams, Rev. Matthew Hale Smith has written:

"In the winter of 1845 and '46, I was invited to supply the pulpit of the Second Presbyterian Church in Washington City, for a few months. Mr. Adams had been a member of this congregation



for nearly a quarter of a century. He was an all day hearer. The great snow-storm of February, 1846, which closed nearly all the churches in the country, did not keep Mr. Adams from the house of God. He was one of thirteen persons present, returning home through the deep snow on foot, at the close of service.

“That he was a Calvinist, I do not believe. That his religious opinion coincided more fully with the system called Calvinism than any other, I have the best reasons for believing. Had the ancient church in Quincy taken the other side in the controversy that, some years ago, agitated New England, Mr. Adams, I doubt not, would have been without any change of theological opinion, an open member of the Orthodox Church. His connection with the church at Quincy, Unitarian, resulted from the fact that it was the ancient church of his fathers.”

When it was feared that infidelity was increasing in New England, he prepared a lecture on *Truth*, which he delivered in many places. The ground assumed was this: “A man to be a Christian must believe in God, in the Bible, in the Divinity of the Saviour’s mission, and in a future state of rewards and punishments.”

Mr. Adams wrote a series of letters to his son on “The Bible and its Teachings,” communicated to the *New York Tribune*, afterwards published in book form, the first of which was dated St. Petersburg, September, 1811.

In this first letter he writes: “I have myself for many years made it a practice to read through the Bible once every year. I have always endeavored to read it with the same spirit and temper of mind which I now recommend to you; that is, with the intention and desire that it may contribute to my advancement in wisdom and virtue. My desire is indeed very imperfectly successful; for like you, and like the Apostle Paul, I find a law in my members, warring against the law of my mind. But as I know that it is my nature to be imperfect, so I know that it is my duty to aim at perfection; and feeling and deploring my own frailties, I can only pray Almighty God for the aid of his Spirit to strengthen my good desires, and to subdue my propensities to evil; for it is from Him that every good and perfect gift descends. My custom is, to read four or five chapters every morning, immediately after

rising from my bed. It employs about an hour of my time, and seems to me the most suitable manner of beginning the day."

In the ninth and last letter he says: "I recommend to you to set apart a small portion of every day to read one or more chapters in the Bible, and always read it with reference to some particular train of observation or reflection. . . . And may the merciful Creator, who gave the Scriptures for our instruction, bless your study of them, and make them to you fruitful of good works."

In the year 1841, the Amistad Africans, thirty in number, embarked at New York, for Sierra Leone, on board the barque *Gentleman*, Captain Morris, accompanied by Rev. Mr. Steele, Rev. Mr. Raymond, and Mrs. Raymond, missionaries; and Mr. and Mrs. Wilson, teachers. At the farewell meeting of the missionaries and Africans, on the evening before departure, in the city of New York, the following correspondence was read:

To the Honorable JOHN QUINCY ADAMS.

"*Most Respected Sir*:—The Mendi people give you thanks for all your kindness to them. They will never forget your defence of their rights before the great court at Washington. They feel that they owe to you in a large measure, their deliverance from the Spaniard, and from slavery or death. They will pray for you as long as they live, Mr. Adams. May God bless and reward you.

"We are about to go home to Africa. We go to Sierra Leone first, and then we reach Mendi very quick. When we get to Mendi we will tell the people of your great kindness. Good missionary go with us. We shall take the Bible with us. It has been a precious book in prison, and we love to read it now we are free! Mr. Adams, we want to make you a present of a beautiful Bible! Will you please accept it, and when you look at it, or read it, remember your poor and grateful clients? We read in this Holy Book, 'If it had not been the Lord who was on our side, when men rose up against us, then they had swallowed us up quick, when their wrath was kindled against us.' Blessed be the Lord, who hath not given us up a prey to their teeth. Our soul is escaped as a bird out of the snare of the fowler; the snare is broken, and we are escaped. Our help is in the name of the Lord, who made Heaven and Earth.'

"For the Mendi people,"

"CINQUE,

"KINNA,

"KA-LE."

BOSTON, November 6, 1841.

“To the Mendian Africans, CINQUE, KINNA, KA-LE, and thirty-two others about to return to their native land.

“BOSTON, November 18, 1841.

“*My Friends*:—I have received the elegant Bible, which you have presented to me through your true and faithful friend, Mr. Lewis Tappan. I accept it, and shall keep it as a kind remembrance from you to the end of my life. . . May the Almighty Power who has preserved and sustained you hitherto, still go with you, and turn to your good and to that of your country all that you have suffered, and all that may hereafter befall you.

“From your friend,

“JOHN QUINCY ADAMS.”

When Mr. Adams was Minister to the Court of Holland, he joined a society of learned men who met once a week for mutual improvement. On one occasion the meeting was adjourned to Sunday evening. Mr. Adams was not there. It was appointed on the next Sunday evening, and still another Sunday evening, and Mr. Adams' chair continued vacant. Many were surprised that he, who was formerly so prompt and punctual, should thus suddenly break off. At last the meetings were returned to a week-day evening, and Mr. Adams was in his place. . . . “You met on the Lord's day,” said he; “that is a day devoted to religious purposes by me.”

At the National Sabbath Convention which assembled at Baltimore, November 27, 1844, Mr. Adams was chosen President, and the appreciation of the meeting found expression in the following: “Resolved; That the assistance which the venerable John Quincy Adams has rendered to the object of this convention in the able and kind manner in which he has presided over our deliberations; in the testimony he has borne to the importance of the Sabbath; to the social, civil, and religious interests of our country, deserves and receives our grateful acknowledgments.”

Mr. Adams was regular in his habits and retained bodily and mental vigor to an advanced age. In the warm season he arose early and bathed in the waters of the Potomac; in winter, long before day, he kindled his own fire and began his work. At the age of seventy-four he fulfilled on one occasion the following line of appointments. Leaving Boston for Washington on Monday morning, he lectured in the evening before the Young Men's Institute, Hartford; the next evening before a similar institute in

New Haven; on Wednesday evening before the New York Lyceum, in the Broadway Tabernacle; on Thursday evening he delivered an address before an association in Brooklyn; and on Friday evening he delivered a second lecture before the New York Lyceum.

He did depart from regular hours and the best influences to health when he gave a ball in honor of General Jackson on the anniversary of the victory of New Orleans, January 8, 1824. "Eight large rooms were open and literally filled to overflowing. There must have been at least a thousand people there; and so far as Mr. Adams was concerned it certainly evinced a great deal of taste, elegance, and good sense. Many stayed till twelve and one. It is the universal opinion that nothing has ever equalled this party here either in brilliancy of preparation or elegance of the company."

He was styled "the old man eloquent." Yet he had neither grace of manner, nor a fine presence, nor even pleasing tones. He owed his influence to the fact that what he said was worth hearing. Listeners were sure to get a bold and an honest utterance, and he never spoke to an inattentive audience.

Mr. Adams was married at London, June 26, 1797, to Louisa Catherine, daughter of Joshua Johnson, of Maryland, who went from America to London, where he became eminent as a merchant. Charles Francis Adams was the only child that survived him. He edited his father's Memoirs, comprising portions of his diary from 1795 to 1848.

## JOHN ALDEN.

GOVERNOR'S ASSISTANT, MASSACHUSETTS, 1633.\*

JOHN ALDEN was born in England in 1597, died at Duxbury, Mass., 1687.

Belonging to the Leyden company, he came to America in the *Mayflower*, and was the seventh signer of the compact on board his vessel in the harbor of Cape Cod.

He resided in Plymouth for the first seven years after his arrival; removed to Duxbury and took up 169 acres of land.

Elected an Assistant early as 1633, he continued in that office with but little interruption, for a period of forty years. He also served as Treasurer of the Colony.

“He possessed much native talent, was ardent, resolute and persevering, indifferent to danger, stern and unyielding, of exemplary piety, an iron-nerved Puritan, who could hew down forests and live on crumbs.”

He married Priscilla, daughter of William Mullins, and the following is told of his early acquaintance with the lady.

Miles Standish, after the decease of his wife, thought it good to seek the acquaintance of Miss Mullins, and John Alden was sent as messenger to confer with the father. “The old gentleman did not object, said it was agreeable to him, but the young lady must also be consulted. She was called into the room and Mr. Alden delivered his errand. Miss Mullins listened, and after a pause said, ‘Prithee, John, why do you not speak for yourself?’ He blushed and took his leave. The visit was renewed, and in due time the marriage was celebrated.”

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\* Thacher's "History of Plymouth"; Bradford's "New England Biography"; Allen's "Biographical Dictionary."

They had four sons, John, David, Joseph and Jonathan, all of them long-lived men. A great-grandson named John Alden, died at Middleborough, Mass., in 1821, aged 102.

## THOMAS ALLEN.

REPRESENTATIVE IN CONGRESS, 1880.\*

SAMUEL ALLEN, early ancestor of Thomas, came to Northampton, Mass., in 1557. A public meeting of the settlers assigned him a home lot on King Street. The house soon reared upon it, having received additions and improvements, stands on the left hand corner of Edwards Street. He married the daughter of his next neighbor Hannah Woodford, by whom he had ten children.

Samuel, son of the preceding, settled on the homestead; at the age of fifty was appointed deacon of the church of which Jonathan Edwards was pastor.

Joseph Allen, son of the preceding and great-grandfather of Thomas, next occupied the homestead, married in 1733 Elizabeth Parsons, by whom he had fourteen children. The husband and wife were both eminent for piety and were the steady friends of Mr. Edwards during the popular commotion which caused his removal from Northampton.

Thomas Allen, grandfather of Thomas, was born in 1743, graduated at Harvard College in 1762, taking high rank as a classical scholar, studied Theology with Rev. John Hooker, of Northampton, and was ordained April 18, 1764, the first minister (Congregational) of Pittsfield, continuing his pastorate forty-six years. During the War of the Revolution, a company was raised in his parish, in anticipation of the conflict at Bennington, and left for the place of action. Being delayed on their way, Mr. Allen started out, quickened their march, and soon presented them to

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\* Clark's "Northampton Antiquities," "Allen's Biographical Dictionary," "Berkshire County *Eagle*," "Berkshire Jubilee."



General Stark. Going near to the enemy, he exhorted them to submit, and was answered by musketry which lodged their contents in the log on which he stood. "Give me a gun," said he, and he continued to bear his part till the battle was decided in favor of the American arms.

Jonathan, son of Rev. Thomas Allen, was a Senator in the Massachusetts Legislature, and promoted the interests of agriculture, by introducing into Berkshire a flock of Spanish Merino sheep, which he crossed the ocean to obtain. He was twice married, and had eight children.

Thomas Allen, son of the preceding, was born in Pittsfield, August 29, 1813, died at Washington, April 8, 1882.

He graduated at Union College under Dr. Nott in 1832, began legal studies at Albany, and continued them with a lawyer in New York, after a time receiving a clerkship yielding \$300 salary, and was admitted to the bar in 1835. He edited for awhile the "Family Magazine," and subsequently started in Washington a paper called *The Madisionian*. In 1842 he removed to St. Louis, Mo. Here he became largely interested in the projecting and building of new lines of railroad.

He was a member of the Missouri Senate from 1850 to 1854, and in 1880 was elected to the Forty-seventh Congress.

At the time of his election to Congress, he was president of the St. Louis, Iron Mountain and Southern Railway; but soon after sold his railway interests and devoted his leisure to farming.

In the appendix of "Berkshire Jubilee" is given "A Recollection of the Stockbridge Indians," by "Thomas Allen, Esq., of St. Louis." He writes: "Mr. Sergeant translated the whole of the New Testament, except the book of Revelation, into the Indian language. He baptized one hundred and twenty-nine Indians, and contributed to the conversion of fifty or sixty to Christianity; and forty-two were communicants with the church when he closed his labors by death in 1749. Jonathan Edwards became the teacher of the Indians in 1751, was followed by Dr. Stephen West, in 1759, who was at that time chaplain at Fort Massachusetts, in Adams. Dr. West and President Edwards addressed the Indians through an interpreter. Dr. West relinquished the labor of instruction in 1775, to Mr. John Sergeant,



son of the first missionary, who, as did his father, taught the Indians in their native tongue.

“Many of the Indian youth received a good common school education from the missionary teachers, and one of them was graduated at Dartmouth College in 1780. As a tribe they were peaceable and intelligent, capable of transacting ordinary business, and of discharging the duties of town officers. They were friendly to the white race, and an act of hostility committed by them against the white population cannot be found. They took part with the English in the two French wars of 1744 and 1754. Some of them served as Massachusetts soldiers, and in 1775, one of the chiefs formally tendered his services in the Revolutionary War, in a speech made to the Massachusetts Congress.”

Mr. Allen endowed a chair in Washington University, St. Louis, at an expense of about \$40,000, and in 1847 presented the town of Pittsfield with a free library.

In 1858, he built a dwelling in Pittsfield of the Great Barrington blue stone, for his summer residence.

Union College conferred upon him the degree of LL. D. in 1874.

Said Mr. Allen to his pastor, “I know not how it is with other men, but I have been a man of prayer all my life; I have always, before an important decision, asked the guidance of God.” The opinion of the Trustees of the Atheneum, Pittsfield, concerning Mr. Allen was this: “He proved himself in all respects a worthy descendant of the first minister of Pittsfield.”

He married Annie C., daughter of William C. Russell, of St. Louis.





Arthur Ames

## FISHER AMES.

REPRESENTATIVE IN CONGRESS, 1789-1797.\*

NATHANIEL AMES, of Dedham, Mass., was a physician and the son of a physician. "He possessed a cheerful and amiable temper, and to his skill in his profession, added a knowledge of natural philosophy, astronomy and mathematics." He married the daughter of Jeremiah Fisher, a farmer in high esteem. Four sons and one daughter survived him.

Fisher Ames, youngest child of Nathaniel, was born in Dedham, April 9, 1758; died there July 4, 1808.

He graduated at Harvard College in 1774, studied law in the office of William Tudor, of Boston, and commenced practice at Dedham in the autumn of 1781.

He served in the State Legislature, and was Representative in Congress from 1789 to 1797. Leaving Congress, he practiced for a time his profession, and then gave his attention to farming.

The orations, essays and letters of Mr. Ames, are of the highest excellence in their several departments. As a speaker, his attitude was erect, his gestures were forcible; his articulation was distinct. Says Timothy Dwight: "After his speech on the necessity of making appropriations for carrying into effect the treaty with Great Britain, delivered April 28, 1776, one of his antagonists objected to taking the vote which was to decide the question at that time, because of the impression made by the fervor of his eloquence."

Mr. Ames often declared his persuasion of the Divinity of Christ.

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\* "Memoir," by J. T. Kirkland, 1809; "N. A. Cyclopædia"; "Dwight's Travels"; Boston *Recorder*; "Panoplist," 1809.

He remarked to a friend that he once read the Evangelists with the sole purpose of learning what the Saviour had said of himself.

He made a public profession of religion in the first Congregational Church in Dedham, and with this church he regularly communed. His life was irreproachable, yet he held humble views of himself. He was often observed to shed tears while speaking of his closet devotions and experiences.

He recommended the teaching of the Assembly's Catechism, because it was "a good thing on the whole; it had become venerable by age, our pious ancestors taught it to their children with happy effect, and he was unwilling to leave an experienced path for one new and uncertain."

He was an admirer of the common translation of the Bible. He acknowledged that a few phrases had become obsolete, and that a few passages might be obscurely translated, yet he should consider the adoption of any new translation as an evil. He lamented the disuse of the Bible in our schools. He thought it important that children should be early made acquainted with its contents. Besides its happy effects in impressing good sentiments on their susceptible minds, he considered it an instrument of acquainting them with their own language in its purity.

Mr. Ames was married July 15, 1792, to Frances, third daughter of John Worthington, of Springfield. Seven children, six of whom were sons, survived him.

The Works of Fisher Ames were published in 1809, one volume; an edition in two volumes, edited by his son, Seth Ames, appeared in 1854.

## JOHN APPLETON.

MEMBER OF GOVERNOR'S COUNCIL, MASSACHUSETTS, 1698-1723.\*

JOHN APPLETON, of Ipswich, Mass, was born in 1652, died September 11, 1739.

He was Representative in the Massachusetts Legislature in 1697, and from the year 1698 to 1723 inclusive, was a member of the Governor's Council. He was member of the committee to report measures for breaking up the intrigues of Jesuit Missionaries among the Indians. In military affairs, he was Colonel of a regiment.

"He had an early sense, not only of his Lord's Authority, but Excellency, Beauty and Amiability. He always entertained the highest regard and veneration for his Lord's Day and institutions, and attended them with a constancy, reverence and affection hardly to be paralleled. And his private devotions were as peculiar. And he was as *just* towards *Men*, as *devout* towards God."

He married November 23, 1631, Elizabeth, daughter of John Rogers, President of Harvard College. Their children were, Elizabeth, wife of Rev. Jabez Fitch; Margaret, wife of President Holyoke; Priscilla, first wife of Robert Ward, of Wenham; Nathaniel, Minister of Cambridge; and Daniel.

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\* Felt's "History of Ipswich," 1834; "Discourse," by Rev. Nathaniel Rogers.

## WILLIAM APPLETON.

REPRESENTATIVE IN CONGRESS, 1851-1854, 1861.\*

JOSEPH APPLETON, father of William, was born in Ipswich in 1751; graduated at Brown University in 1772; was ordained minister of the Second Church in Brookfield, now the First Congregational Church in North Brookfield, in 1776; and died in July, 1795. "He was a man of respectable abilities, approved scholarship, and exemplary Christian character." His mother was Mary, daughter of Jacob Hook, a farmer of Kingston, N. H. At the death of her husband, she removed to her native place with five young children,—two sons and three daughters, and occupied a farm which she had inherited from her father. In 1798 she was married to Maj. Daniel Gould, of Lyndeborough, N. H.; and, with her children, took up her abode in that town. She had a strong mind, sound judgment, and an unusual capacity for business. In a brief notice of her, written on the day of her death, her son says: "From the time my father died, she was very particular in giving her children religious instruction, and often prayed with them in her chamber. I have lost in her, not only the faithful guardian of my infancy, but the discreet monitor of my youth, and counsellor of my maturity."

William Appleton was born in Brookfield, Mass., November, 1786; died at Longwood, near Boston, February 15, 1862.

He attended school first at New Ipswich, afterwards successively at Francestown and Tyngsborough. When fifteen years of age he became a clerk in the store of Artemas Wheeler, at Temple, N. H. At the age of nineteen he was taken into partnership, and

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\* "Memoir," by Rev. Chandler Robbins, D. D., prepared agreeably to resolution of Massachusetts Historical Society.

at the expiration of a year sold his interest in the firm and went to Boston. In 1807, with the little that he had inherited and what he had earned, he went into business with M. N. Giddings, corner of India and Central streets, dealing in West India goods and crockery-ware. The connection was dissolved in 1809. Mr. Appleton, then worth about \$4000, bought the ship *Triumph*, at Salem, in connection with Upham, Gassett & Co., and at the end of the year 1811, found that his commercial adventures had yielded him about \$10,000. The war with England soon came on, and his business was interrupted. In the spring of 1815, after peace had been restored, he laid his plans for future operations, and commenced the building of the ships *Telegraph*, *Courier*, and *Minerva*. Before they were finished, he was attacked with the dyspepsia, which was attended with great prostration, and nervous irritability. He travelled, first in this country, then in foreign lands, and in 1819, with improved health, went into business with Messrs. Page and Chase, the copartnership continuing for six years. On retiring from this firm, "no man in Boston of his own age, had made so much money."

In November, 1850, he was elected a Representative in Congress from the Suffolk District. He had accepted the nomination with reluctance, but the event proved the wisdom of those who had selected him. He served the Congress of 1851-2 and that of 1853-4 with eminent ability. Though his voice was never heard in debate, his opinions upon particular subjects were regarded with deference, and not unfrequently taken as authority. He was for the third time chosen to Congress in 1861, when seventy-three years of age. His duties were interrupted by ill health, and he returned to Boston.

"When I was his pastor," says Rev. Alonzo Potter, Bishop of Pennsylvania, "he did not profess to be a decidedly Christian man. His mind, when I first knew him, seemed to yearn for the support of a clearer and stronger faith in spiritual realities, but to recoil from the effort and the sacrifices by which it was to be won. At times, he rebelled against exhibitions of what I regarded as truth; and I recollect, with deep interest, long conversations which on such occasions I have had with him. His acuteness and strong sense were sometimes more than a match for my crude



thoughts. . . . His questionings were always kind and respectful: they evinced a mind searching for truth; though it was sometimes quite obvious that it was more for the satisfaction of a speculative curiosity than for the instruction and edification of his moral nature. I left Boston in the year 1831. Not long after severe domestic bereavements, the faithful preaching of my successor, and his deep sense of responsibility as a parent, all contributed to fix his purpose for life; and he became an avowed follower of his Lord."

He had observed the forms of religion, both in public and private; he had maintained daily family devotion. At length in the year 1842, decision for Christ and his work was made. At this point he writes in his diary: "The thought of having it in my power to do something to extend this religion . . . to lead others to believe in the cross of Christ, fills me with grateful delight. May God Almighty strengthen me in well-doing." On being elected to Congress, in view of the cares of public life, and the political and social influences of Washington, he writes in his diary: "I dread the thought of being drawn towards the world, and further from Him to whom my sole confidence and my service are due. I doubt myself. I put all my trust in God, and pray that he will direct and strengthen me."

His eager prosecution of lucrative enterprises, even to the last he explains in his diary: "I must be busy; I don't know how to stop. If my natural insight enables me to see farther than most men in certain directions, my nature also compels me to make use of this endowment. . . . I can't help seeing openings for profit, neither can I help availing of them. I pray God to keep me from being avaricious, and proud of my success."

In the work of Christian benevolence, he writes: "My wish is to make religion my first and great object in life. I feel a deep interest in the cause of missions; and my inclination is to give the bulk of my income to religious objects,—not to missionaries only, but to the education of ministers, and the encouragement of all workers for Christ. Oh, may God purify my motives, and bless my gifts! I have parted with a large fortune; but I have more satisfaction in what is gone than in what is left."

Mr. Appleton was married in January, 1815, to Mary Ann

Cutler, "a lady whose Christian faith contributed as much to the establishment of her husband's religious character, as her domestic virtues to the happiness of his home."

On the death of his second son, Amory, in 1843, he writes in his journal: "I loved him most dearly. We took our daily walks together; we went to the house of God in company; together we knelt at the altar. We were more nearly brought together than most fathers and sons. We had entire confidence in each other. He would tell me my faults; and I heard them from him with a better spirit than I should from any other. I was proud of him. God has taken him. May it humble my pride, and teach me to trust to the Saviour!"

Of Mr. Appleton it has been written: "His influence was such as belongs only to those who are born to control. He had the look of authority,—the eye and the lip of command. With all his independence, his quickness of temper, his pertinacity of will, and his peremptoriness of manner, there were combined tender affections, generous sympathies, liberal sentiments, and a kind and forgiving disposition. Though habitually irritable, he was never vindictive. If his tongue had inadvertently inflicted a sudden pang, his hand was instantly ready to relieve it. He never disparaged others, but strove to keep his own heart humble."

## SAMUEL TURRELL ARMSTRONG.

ACTING GOVERNOR OF MASSACHUSETTS, 1835.\*

SAMUEL T. ARMSTRONG, son of Capt. John Armstrong, was born in Dorchester, Mass., April 29, 1784, died in Boston, March 26, 1851.

Among the relics which the son valued, was his father's commission in a military company, which he preserved in a handsome frame.

He served an apprenticeship with Manning & Loring, printers and booksellers, and became an extensive publisher. "His store, known as 50 Cornhill, was the great mart of religious literature for the orthodox churches."

Among his publications were :

The "Panoplist," a monthly magazine devoted to religious and missionary intelligence.

"Memoirs of Mrs. Harriet Newell," one of the first missionaries to India. A large sale of this work. On the 155th page occurs this passage : "The love of Jesus, and a desire for the salvation of the deluded inhabitants of the eastern world, shall lead me to cut these tender ties, which so closely unite me to American shores, and say in the language of submission : 'Here am I, Lord, do with me what thou wilt.'"

Uniting himself to Crocker & Brewster in 1818, partnership continuing until 1825, he published in 1820, "Scott's Family Bible," six royal octavo volumes, "a large and bold experiment of stereotyping for that day."

The following incident referring to Mr. Armstrong, is given by Mr. Crocker.

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\* "Memorial Biographies," New England Historical Society; "Memoirs of Mrs. Harriet Newell"; Boston *Recorder*.

“When he built his house on Beacon Street, he made a contract with a builder to do all the work for a certain sum. The builder fulfilled his contract faithfully, but it cost him nearly five thousand dollars more than the contract price; and he was unable to meet the liabilities incurred for materials for building. Mr. Armstrong wished me to look over the bills and vouchers. I did so, and was satisfied that they were all correct. He asked my opinion as to what he ought to do. He clearly was under no legal obligation to pay more than the contract price, and I did not wish to give my advice; but, as he urged it, I told him that he had better pay the full actual cost of the house. After thinking a minute, he said: ‘To-morrow is my birthday, the 29th of April. If you will come to the office at eleven o’clock, I will give you my check for the whole amount, and you shall go and settle it for me.’ And this was done.”

Mr. Armstrong was twice a Representative of Boston in the Legislature; once a Senator for the county of Suffolk; Lieutenant-Governor of Massachusetts for two terms, when Levi Lincoln and John Davis were Governors, and he was acting Governor in 1835 for ten months, Governor Davis having been transferred to the Senate of the United States. His last public service was as Mayor of the city of Boston in 1836.

“He was a deacon for many years of the Old South Church, and Superintendent of its Sunday School. For religious and charitable objects he contributed liberally.” Addressing a Sunday-school meeting at Boston, July, 1838, he said:

“Teachers of Sabbath Schools should propose to themselves great things—things no less than the conversion to God of every child in every class.” On the subject of restoring to Sabbath Schools the Westminster Assembly’s Catechism, he remarked: “The Puritan fathers of New England lived at the time when the Assembly’s Catechism was framed; they knew its worth and perceived its wisdom. They taught it to their children, and this community are now in the enjoyment of great benefits from this instruction. I know some of the efforts and the success of the efforts that have been made to disparage this manual. . . . One of the advantages of this Catechism as a text-book is, that you have in it an exposition of the whole decalogue, in

which all that is commanded and all that is forbidden is pointed out."

Mr. Armstrong was married in 1812, to Abigail, daughter of Hon. Timothy Walker, of Charlestown. He had no children.

## JOHN BACON.

REPRESENTATIVE IN CONGRESS, 1801-1803.\*

NATHANIEL BACON, early ancestor of John, emigrated to New England in 1640, settled in Barnstable, Mass., and became a member of the Plymouth Colony Council. From him descended John first; from him John second, who was the father of John of the present sketch.

John Bacon was born in Canterbury, Conn., in 1737; died in Stockbridge, Mass., October 25, 1820.

He graduated at Princeton College in 1765, under Rev. Dr. Finley; studied theology; served in the gospel ministry in Maryland and Massachusetts; in 1775 settled in Stockbridge as an agriculturist, and devoted his attention largely to the duties and offices of civil life.

He served in both branches of the State Legislature; was a Representative in Congress from 1801 to 1803, and was first Judge of the County Court of Berkshire for more than twenty years.

He was a member of the Massachusetts Convention of 1778, and, before that body, made a speech against the excluding of negroes, Indians and mulattoes, from the rights of citizenship.

In this speech, Mr. Bacon remarks: . . . "Say the honorable and patriotic Convention of Pennsylvania, in their Bill of Rights, Article 7: 'All free men having a sufficient evident common interest with and attachment to, the community, have a right to elect officers or be elected into office.' The Constitutions in general which have been formed of late, through the continent,

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\* "New England Historical and Genealogical Register," v. 26; "Notes on the History of Slavery in Massachusetts," by George H. Moore, pp. 187-191; "Bacon's Discourses;" Durfee's "History of Williams College;" Alexander's "Princeton College During the Eighteenth Century."

breathe a like confident and genuine spirit of liberty . . . . By holding up this clause in our Constitution [the clause which excludes the parties mentioned from the rights of citizenship], . . . . we contradict the fundamental principles on which we engaged in our present opposition to Great Britain. The principle on which we engaged in this opposition, sir, I take to be this; that representation and taxation are reciprocal; that we, not being represented in the Parliament of Great Britain, Parliament had no right to tax us without our consent. When the Parliament of Great Britain assumed this power and plead the charter of this (then) province to justify their claim, we in our turn, not only plead the same charter in opposition to such claim, but even contended, that on supposition the charter gave them this power, yet it was a power so inconsistent with the essential natural rights of men, that no contract whatever could, in such case, bind us. On this principle, sir, we engaged in the present war, on this principle we suppose ourselves justified in resisting, even to blood, that power which would thus arbitrarily exact upon us; and on the same principle, I conceive, the persons excepted in the clause now before the Convention, would be justified in making the same opposition against us which we are making against Great Britain: If not, Mr. President, let any gentleman point out the difference between the two cases . . . . It is still further urged by gentlemen on the other side, 'that these persons are *foreigners*, and therefore not entitled to a voice in legislation.' But how does this appear, Mr. President? What, unless it be their color, constitutes them foreigners? Are they not Americans? Is it not a fact, that those who are not natives of America, were forced here by us, contrary, not only to their own wills, but to every principle of justice and humanity? . . . . I hope the motion will obtain, and the clause be reprobated by the Convention. But should this not be the case, should it eventually appear that there is so great a want of virtue within these walls, I still hope there will be found among the people at large, virtue enough to trample under foot a form of government which thus saps the foundation of civil liberty, and tramples on the rights of men."

On September 25, 1771, John Bacon was installed, and John Hunt was ordained "to the joint Pastoral Charge of the South



Church in Boston." Mr. Hunt preached the Ordination Sermon from the words: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." Mr. Chauncy gave the Charge and said: "We who have been validly constituted officers in the kingdom of God, under the administration of Jesus the Saviour, impose our hands upon you, John Hunt. . . . At the same time, we commit to you and to John Bacon, who has been already ordained, the joint pastoral care, etc. . . . Preach the word, be instant in season, out of season . . . Administer the sacraments of the New Testament, to those, and those only, to whom they pertain . . . My sons, be strong in the grace that is in Christ Jesus." Said Mr. Elliot: "I do, by the appointment of the Council here convened, and in their name, give you, our Beloved Brethren, the Right Hand of Fellowship." On the Sabbath following, Mr. Bacon preached from the words: "The prophet that hath a dream, let him tell a dream, and he that hath my word, let him speak my word faithfully;" and remarked: "The Word of God is a sacred treasure which he has in a special manner committed to his ministers; to guard and defend which is no small part of their work. Christians, in general, are commanded to contend earnestly for the faith which was once delivered unto the saints. But more especially is this a work which ministers are called to engage in. Although this is a part of our work in itself disagreeable, yet when the cause of truth and the honor of God call for it, we, although striplings, are to gird on the harness, and come forth to the help of the Lord, to the help of the Lord against the mighty . . . Nor is the minister of the Gospel to oppose infidels only, and those who are open and avowed enemies to religion in general; but when the cause of truth requires, he is so far to deny himself, as, in the spirit of meekness, boldly to contend with those who are most dear to him in the bonds of Christian love; even with his own brethren and fathers in the work of the Gospel ministry. . . . [As men are alike enemies to God, the minister must have the *new heart*.] Great and wise princes do not think it either prudent for them, or safe for the State, to employ those in the most important places of trust, whom they know to be enemies to them, and opposed to their administration. Much less may we



suppose that the All Wise Jehovah approves of their being employed as ambassadors for him, who are enemies in their hearts to his character and government . . . . [Addressing his associate.] Let us in the bowels of our dear Redeemer, watch over and pray much for each other . . . . And may this Church under our mutual care and watch be established and built up on the most holy faith, . . . . for the sake of that blood which was shed for the priesthood and the people."

Mr. Bacon was an early trustee of Williams College; was the correspondent of the younger Jonathan Edwards, and of David Ramsay, the historian.

He published "A Sermon," 1772; "An Answer to Huntington on a Case of Discipline," 1781; "A Speech on the Courts of the United States," 1802; "Conjectures on the Prophecies, 1805."

Mr. Bacon married, first, Gertrude Henry; second, Elizabeth Goldthwaite, widow of Rev. Alexander Cumming. Their only son graduated at Yale College in 1794; read law at Judge Reeve's law school, at Litchfield, Conn.; settled in Berkshire County, and was Representative in Congress from 1807 to 1813. In the year 1816, he removed to Utica, N. Y., where he continued his residence, and lived to the age of ninety-four. "He was a man of great liberality, and an enthusiastic worker in many branches of humane and Christian labor." He had five children. Two daughters married at Pittsfield, and William Johnson served sixteen years as Judge of the Supreme Court of the State of New York. He had one son who lost his life in the battle of Fredericksburg, Va., in the late war, and whose "Memorial," prepared by his father, was published by the American Tract Society of Boston.

## ROGER SHERMAN BALDWIN.

GOVERNOR OF CONNECTICUT, 1844-1845.\*

SIMEON BALDWIN, father of Roger Sherman, was born at Norwich, Conn., December 14, 1761; died at New Haven, May 26, 1851. He was the third in the line of descent from John Baldwin, one of the Puritan emigrants. He graduated at Yale College in 1781, was a tutor in the institution from 1783 to 1786; read law with Charles Chauncey, and commenced practice in New Haven; from 1803 to 1805 was a Representative in Congress; in 1826 was elected Mayor of New Haven. "He was universally respected and beloved for his sound judgment, fairness, candor, benevolence and piety." His first wife was Rebecca, his second wife was Elizabeth, both daughters of Roger Sherman.

Roger Sherman Baldwin, second son of Simeon and Rebecca (Sherman) Baldwin was born in New Haven, January 4, 1793, died there, February 10, 1863.

He graduated at Yale College in 1811, delivering an oration on Commencement day, on "The Genius of a Free Government," studied law at the Litchfield Law School, and established himself in New Haven.

In 1837 and 1838 he served in the State Senate; in 1840 and 1841 was State Representative; in 1844 and 1845 was Governor of Connecticut; and was elected United States Senator to fill a vacancy from 1847 to 1851.

In 1841, he was associated with John Quincy Adams in the argument before the Supreme Court of the United States in the case of the Africans of the vessel *Amistad*.

For the period of fifty years, Mr. Baldwin devoted himself to

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\* Lanman's "Annals"; "Discourse," by Rev. Mr. Dutton.

the duties of his profession, his seasons of political service excepted. His oratory, not often impassioned, was dignified and convincing, addressed to the intellect rather than the sympathies. As Governor of Connecticut, his administration was wise and able.

Of the religious character of Mr. Baldwin, Rev. Samuel Dutton speaks as follows, year 1863.

“Many years since, thinking it my duty as his pastor to endeavor to ascertain his religious condition, I sought an interview with him at his office. He assured me that religion was a subject to which he was not indifferent, and which he did not neglect. But he added, that he felt an utter inability to express his personal feelings on that subject, and was compelled to request his friends to judge of them by his course of life. Judging by this method, the one who knows him best, has been convinced for many years that he was a Christian man; that his devotion to the right, included his relations to God, as well as his relations to men; and that his conscientious regard to duty was the result of the principle of obedience to the will and authority of God. I have myself, for some years past, believed that to be true, and that Governor Baldwin has regarded himself as a Christian. The inquiry which has naturally arisen, whether he has not relied on his own righteousness for acceptance with God, has been satisfied, by various indications, that he believed in the Gospel as it is—the Gospel which reveals salvation by Christ alone. It has been evident that he has frequently had the subject of professing religion in his thoughts; and I have no doubt he has been kept from it by the fact that it involved that expression and publicity of his personal feelings, for which he felt, as he stated it, an utter inability.”

Mr. Baldwin married in 1820, Emily, daughter of Enoch Perkins, of Hartford, by whom he had nine children. Four sons graduated at Yale College.

## WILLIAM B. BANISTER.

SENATOR IN MASSACHUSETTS LEGISLATURE, 1818, 1819.\*

MR. BANISTER was born in Brookfield in 1774, died in Newburyport, July 1, 1853.

He graduated at Dartmouth College in 1797; became a resident of Newburyport, practiced law in the courts of Essex County; served as Representative in the Massachusetts Legislature 1810-1813, 1817; served as Senator, 1818, 1819; was a member of the Convention of 1820.

He was a Deacon of the Congregational Church in Newburyport; was a man of wealth, and to charitable institutions bequeathed nearly forty thousand dollars.

He was three times married. His third wife was Zilpah P. Grant, the friend and associate of Mary Lyon. The American Tract Society published, 1886, "The Use of a Life, or Memorials of Mrs. Z. P. Grant Banister."

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\* Allen's "Biographical Dictionary;" "Memorials of Mrs. Banister."

## WALTER BAREFOOT.

DEPUTY-GOVERNOR OF NEW HAMPSHIRE, 1683-1686.\*

WALTER BAREFOOT, formerly of England, was a resident of Great Island, the seat of the provincial government of New Hampshire, as early as 1660. In 1683 he wrote to the "Lords of the Committee, etc.," that he had been a resident of the province more than twenty-five years. He was member of His Majesty's Council for New Hampshire from October, 1682, to January, 1683; Deputy-Governor from January, 1683, to May, 1686; a part of the time was Acting Governor; in 1686 on the accession of Thomas Dudley as President of New England, he was made a Justice for New Hampshire.

While he was one of the few in office who gave protection to the Quakers, he upheld the usurpations of the English Church, as the following warrant, signed by him and others, against a conscientious minister of the gospel reveals.

*To* JAMES SHERLOCK, Provost Marshal.

"In His Majesty's name you are hereby required forthwith to take and apprehend the body and person of Joshua Moodey, of Portsmouth, and carry him to the prison at Great Island; and the prison-keeper, Richard Abbott, is hereby required to receive him, the said Joshua Moodey, and keep him in safe custody in the said prison, he having been convicted of administering the sacraments contrary to the laws and statutes of England, and refusing to administer the sacraments according to the rites and ceremonies of the Church of England, and the form enjoined in the said statutes; there to remain for the space of six months next ensuing, without bail or main prize. Fail not.

"WALTER BAREFOOT. [Seal.]

"February 6, 1683."

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\* "New England Historical and Genealogical Register," vol. 26; "Collections of New Hampshire Historical Society," vol. 8.

The will of Walter Barefoot, proved in Boston, 1688, contains this passage : “ First and principally, I commend my soul into the hands of Almighty God, hoping through the Merits, Death and Passion of my Saviour Jesus Christ, to have full and free pardon and forgiveness of all my sins, and to inherit eternal life.”

## EDWARD BATES.

ATTORNEY-GENERAL OF THE UNITED STATES, 1861-1864.\*

THE parents of Mr. Bates were Quakers, and were married according to the forms of the Quaker sect in 1771. In 1781 the father lost his membership in the Society of Friends by bearing arms at the siege of York, as volunteer private soldier under Lafayette. He died in 1805, leaving a very small estate and a very large family.

Edward Bates was born in Goochland County, Virginia, September 4, 1793, died in St. Louis, Mo., March 25, 1869.

In 1811 his kinsman, James Pleasants, then member of Congress, and afterwards Governor of Virginia, procured for him the offer of a warrant in the Navy, the special object of his ambition. His mother was willing that any of her sons should march, whenever needed, to repel an invasion, but was too good a Quaker to agree that any child of hers should follow arms as a profession and for a livelihood. She remonstrated and wept. He declined the warrant.

In 1812 his brother Frederick invited him to come to St. Louis and follow the law, offering to see him safely through his course of study. He accepted the invitation, and was to have started in the spring of 1813, but an unlooked-for event detained him. A sudden call was made in Goochland County for volunteers to march for Norfolk to repel an apprehended attack by the British fleet. He joined a company in February, marched to Norfolk and served till October of that year as private, corporal and sergeant successively. The next spring he set out for St. Louis, and crossed the Mississippi, for the first time, on the 29th of

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\* *Boston Recorder*, 1860; Lanman's "Biographical Annals."



April, 1814. Here he studied law in the office of Rufus Easton, a Connecticut man, and educated at Litchfield.

In 1822, he was chosen Representative in the Missouri Legislature; in 1826, Representative in Congress; in 1830 was elected to the State Senate, serving four years; in 1834 was again elected to the House and took an active part in the revision of the State laws. In 1835, being enfeebled by sedentary labor, he moved to the country and practiced law, travelling much on horseback, and returning to St. Louis in 1842. In 1856, he acted as President of the Whig National Convention which met at Baltimore; in 1859 was appointed by President Fillmore and confirmed by the Senate, Secretary of War, but declined the appointment for personal and domestic reasons; in 1861, was appointed Attorney-General of the United States.

At the Chicago Convention which nominated Mr. Lincoln for the Presidency, Mr. Bates' name was prominent against Lincoln, Seward, and others. He afterwards wrote a letter in support of the Republican party and its candidate, stating that he felt no dissatisfaction at not being nominated himself; that he had known Mr. Lincoln for more than twenty years, and that he stood high in reputation for truth, candor, courage, morals and amiability.

"The private character of Mr. Bates was eminently exemplary. The pious teachings of his youth became the settled principles of his manhood. He attended upon the ordinances of religion, and maintained family worship."

The few slaves that he kept as domestic servants, he finally emancipated. His aged mother, who died in 1846, set free by will the slaves that she held, and in 1859, his sister, Sarah Bates, emancipated by deed her thirty-two slaves. "Grape Hill," the family residence, was situated about four miles from the city of St. Louis, and embraced a brick mansion, with grounds and gardens. Though not extravagant, he lived in comfortable and substantial style.

## JONATHAN BELCHER.

GOVERNOR OF MASSACHUSETTS AND NEW HAMPSHIRE, 1730-1741.\*

ANDREW BELCHER, grandfather of Jonathan, lived in Cambridge, and "received in 1652 a license for an inn, granting him liberty to sell beer and bread, for entertainment of strangers, and the good of the town."

The second Andrew Belcher lived also in Cambridge, and possessed a large estate. He was a member of the Council from 1702 to 1717. The testimony of Jonathan concerning his father's last words to him is as follows: "He called me to his bedside, took me by the hand and said: . . . 'Remember my last words to you are: May the blessing of the God of Abraham, and the God of Isaac, and the God of Jacob, rest upon you and your seed forever. Amen. Farewell.'"

Jonathan Belcher was born in Boston in 1681, died at Elizabethtown, N. J., August 31, 1757.

He graduated at Harvard College in 1699, in a class numbering twelve; spent several years in Great Britain and on the Continent; on his return to America, resided in Boston as a merchant; was chosen a member of the Council; was sent as agent of the province to the British Court in 1729; was appointed by His Majesty to the government of Massachusetts and New Hampshire in 1730, and held the position eleven years. He was Governor of New Jersey from 1747 to 1757 and was the friend and patron of Princeton College.

"Mr. Belcher maintained the worship of God in his family, him-

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\* "New England Historical Register," v. 27; "Works of Isaac Watts," London, 1810, v. 1; "Collections New Hampshire Historical Society," v. 4; "Historical Collections American Colonial Church," Massachusetts; "The Panoplist."



*J. Belcher*



self reading the volume of truth and addressing in prayer the Majesty of heaven. When Mr. Whitfield was in Boston in 1740, he treated him with the greatest respect. . . . He requested him to continue his faithful instructions and pungent addresses to the conscience, desiring him to spare neither ministers nor rulers."

He writes to Isaac Watts upon his appointment as Governor of New England.

" WHITEHALL, January 8, 1729-30.

" REVEREND SIR: . . . I am sensible that great is the burthen and duty of the place with which the King has honored me. I therefore desire you to join with me while I bow my knees to the God of all grace and wisdom that he would give me a wise and understanding heart, to discern between good and bad and to know how to go out and in before his people. Every day fills my soul with care and solicitude, that I may discharge my trust to the honor of God, the good of his people, and my own comfort and credit. . . .

" Your most obedient and humble servant,

" JONATHAN BELCHER."

He writes to Secretary Waldron from Boston, July 20, 1741.

" Were my opportunity lengthened out, I would with pleasure do the good you mentioned, for Haverhill, etc., but I loathe and abhor the thought of— No! doing my duty in serving my generation according to the will of God, has been always to me the sweetest reward, and had I one corrupted finger, I would sever it from the rest. I thank God, who, through the whole of my administration, has never left me to be enslaved or in the least subjected to filthy lucre. No! I can now in the end appeal with boldness and comfort, to the Omniscient God, as the Prophet of old: 'Behold here I am. Witness against me before the Lord, and before his Anointed—Whose ox have I taken? or whose ass have I taken? or whom have I defrauded? Whom have I oppressed? or of whose hand have I received any bribe?'"

In August, 1735, Governor Belcher, in company with members of the Council and Legislature, were in the town of Deerfield doing business with Indian tribes. He ordered that the ordination of Rev. Mr. Sergeant, who became missionary to the Stockbridge Indians, should take place in that town during their stay, which was accordingly observed. To Mr. Sergeant, Governor Belcher penned the following:

" Set before you the example of the Great Apostle of the Gentiles for your imitation, that you may approve yourself a chosen vessel unto Christ, to bear his name to those that are perishing for lack of vision. And may you, sir, be

honored of God by being made an instrument of taking the scales from their eyes. May you be wise to win their souls, and be able to say to them, 'In Christ Jesus have I begotten you through the Gospel.' For these things will I bow my knee, and lift up my heart to him, with whom is the residue of the Spirit."

"Mr. Belcher was a merchant of large fortune and unblemished reputation. He was graceful in his person, and elegant and polite in his manners."

He was twice married, first to Mary, daughter of Lieutenant-Governor Partridge, of New Hampshire, by whom he had five children, four sons and one daughter. Second to Mary L. E. Teal, at Burlington, N. J., by whom he had no issue. Two of his sons graduated at Harvard College, one became a member of the Council, the other Lieutenant-Governor of Nova Scotia. A memorial discourse on Governor Belcher by Aaron Burr, President of New Jersey College, also one on Mary, wife of Governor Belcher, by Rev. Thomas Prince, may be found in the Public Library of Boston, also in the Library of the Antiquarian Society at Worcester.

## RICHARD BELLINGHAM.

GOVERNOR OF MASSACHUSETTS BAY, 1641, 1665-1672.\*

MR. BELLINGHAM was born in England in 1592, died December 7, 1672.

In the year 1634, he left his native land, and became a resident of Boston, in New England. He was educated to the profession of the law, "being learned in the Laws of England;" possessed property and estate above most of the planters of the colony, and was one of the twenty-six original Massachusetts patentees named in the charter of King Charles I. Edward Johnson speaks of the charter as "procured by advice of one Mr. White, an honest counsellor-at-law, and furthered by the honored Richard Bellingham."

He served several years as an Assistant; in 1641 was elected Governor in opposition to Winthrop by a majority of six votes; in 1665 was again chosen Governor, and continued in office under annual elections, until his death in 1672. In framing the colonial laws he rendered active and efficient service.

"Soon after arriving in this country, he joined the church in Boston, with his wife Elizabeth. He was devotedly attached to the Puritan faith, and warmly opposed any movement which he feared might weaken or prejudice the church. As a magistrate, he had in view the best welfare of the people."

Of his singular second marriage the following is a brief history. There resided in the family of the Governor a young man who had been paying his addresses to a woman of the neighborhood, named Penelope Pelham. Suddenly the Governor made over-

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\* Moore's "Governors of Massachusetts Bay"; Johnson's "Wonder-Working Providence"; Bradford's "New England Biography."



tures to the lady and she accepted him. He failed to publish the contract, according to law, and he performed the marriage ceremony himself. This he claimed the right to do in his capacity as magistrate, and when he was prosecuted, he refused to appear as an offender, and finally escaped censure.

Mr. Bellingham survived all the patentees and all the early assistants except Bradstreet. His sister Annie, widow of William Hibbens, an assistant, was executed as a witch at Salem in June, 1656.

## THOMAS HART BENTON.

SENATOR IN CONGRESS, 1821-1851.\*

THOMAS HART BENTON was born near Hillsborough, N. C., March 14, 1782, died in Washington, April 10, 1858.

He studied at the University of North Carolina, leaving that institution without receiving a degree; pursued law at William and Mary College, Virginia; was connected with the United States Army, in 1810; in 1811 began the practice of law at Nashville, Tenn., and soon after emigrated to St. Louis, Mo., where he edited the Missouri *Inquirer*.

In 1820 he was elected a member of the United States Senate, and remained in that body until the session of 1851. During the thirty years of his connection with the Senate, few public measures were discussed in which he did not participate.

In the Presidential election of 1856, he supported Mr. Buchanan, in opposition to his son-in-law, Colonel Frémont, fearing that the election of Colonel Frémont would occasion sectional parties fatal to the permanence of the Union.

While connected with the Missouri *Inquirer*, he had difficulty with Mr. Lucas, resulting in a duel between the two, in which Mr. Benton killed his opponent.

Says Daniel Webster of Mr. Benton: "We had had many political controversies; we were hardly on bowing terms. For many years we had been members of the same body, and passed in and out at the same door without the slightest mutual recognition, and we never had any intercourse except such as was official, and when it could not be avoided. There were no social relations whatever

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\* Lanman; Appleton; Hervey's "Reminiscences of Daniel Webster;" Boston Recorder; Discourse, by Rev. Mr. Cowan; National Portrait Gallery.

between us. At the time of the gun explosion on board the *Princeton*, Mr. Benton was a passenger and he related to me this incident. He was standing near the gun in the best position to see the experiment. The deck of the steamer was crowded. Suddenly he felt a hand laid upon his shoulder, and turned. Some one wished to speak to him, and he was elbowed out of his place. The person who took his place was ex-Governor Gilmer, of Virginia, then Secretary of the Navy. At that instant the gun was fired, and the explosion took place. Governor Gilmer was killed instantly. Colonel Benton in relating this circumstance said, 'It seemed to me, Mr. Webster, as if that touch on my shoulder, was the hand of the Almighty drawing me away from what otherwise would have been instant death. That one circumstance has changed the current of my thoughts and life. I feel that I am a different man, and I want in the first place to be at peace with all those with whom I have been at variance, and so I have come to you. Let us bury the hatchet, Mr. Webster.' We shook hands, and agreed to let the past be past. After this, there was no person in the Senate of whom I would have asked any reasonable favor sooner than of Mr. Benton."

Rev. Mr. Cowan says of Mr. Benton: "To those who had the privilege of being with him in his last illness, he gave the most satisfactory evidence of having made his peace with God." Mr. Cowan also relates that "in 1851, he was engaged in a protracted meeting in Benton, Scott County, and Mr. Benton making a visit to the place attended the meeting. My text was, 'Almost thou persuadest me to be a Christian.' At the close he came up and took me by the hand, and placing his mouth close to my ear, he remarked, in allusion to my text, 'It is all my own case—it is all my own case,' and burst into a flood of tears."

Mr. Benton published "Thirty Years' View; or, the American Government from 1820 to 1850"; two volumes. While the second volume was in preparation, a fire destroyed his manuscripts. He stated to his publisher his loss: that his labor would be doubled; but that he would go to work immediately and work incessantly.

He married Elizabeth, daughter of Col. James McDowell, of Rockbridge County, Va.

## JEREMIAH SULLIVAN BLACK.

ATTORNEY-GENERAL OF THE UNITED STATES, 1857-1860.\*

HENRY BLACK, father of Jeremiah S., served in the Legislature of Pennsylvania from 1815 to 1818, and was an Associate Judge of Somerset County from 1820 to 1840. In 1841, at a special election, he was chosen to fill a vacancy in Congress, but on the point of departure for his duties at Washington, died suddenly November 28, 1841.

Jeremiah Sullivan Black was born in Somerset County, Pa., January 10, 1810, died at York, August 19, 1883.

He received his early education in the schools about his home and completed his studies at a private academy in Fayette County. When seventeen years old, he left the school-room for the farm, where he spent eighteen months, devoting his leisure time to the translation of Virgil and Horace. He then studied law with Chauncy Forward, and was admitted to the bar in 1831. In 1838 he married Mr. Forward's daughter Mary, who was eleven years younger than himself.

In 1851, he was elected Judge of the Supreme Court, was re-elected in 1854; received from President Buchanan, March 5, 1857, the appointment of Attorney-General of the United States, and served as Secretary of State from December, 1860, to March, 1861.

Mr. Black published an article in the "North American Review" upon the claims of the Christian Religion,† answering the points of a prominent opposer. Certain opposing points with their answers, are as follows:

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\* Lanman; *Weekly Dispatch*, York, Pa.; "North American Review"; Address by Rev. T. L. Powers.

† A pamphlet edition was published in Toronto.

*Christianity offers eternal Salvation as the reward of belief alone.*

This is a misrepresentation simple and naked. No such doctrine is propounded in the Scriptures, or in the creed of any Christian church. On the contrary, it is distinctly taught that faith avails nothing without repentance, reformation, and newness of life.

*The mystery of the second birth is incomprehensible.*

Christ established a new kingdom in the world but not of it. Subjects were admitted to the privileges and protection of its government by a process equivalent to naturalization. To be born again, or regenerated is to be naturalized. The words all mean the same thing.

*The doctrine of the Atonement is absurd, unjust, immoral.*

The plan of salvation, or any plan for the rescue of sinners from the legal operation of divine justice, could have been found only in the councils of the Omniscient. Necessarily, its heights and depths are not easily fathomed by finite intelligence. But the greatest, ablest, wisest and most virtuous men that ever lived, have given it their profoundest consideration, and found it to be not only authorized by revelation, but theoretically conformed to their best and highest conceptions of Infinite Goodness.

*He does not comprehend how justice and mercy can be blended together in the plan of redemption; and therefore it cannot be true.*

A thing is not necessarily false, because one does not understand it; he cannot annihilate a principle or fact by ignoring it. There are many truths in heaven and earth which no man can see through; for instance the union of man's soul with his body, is not only an unknowable, but an unimaginable mystery. Is it therefore false that a connection does exist between matter and spirit?

*How can the sufferings of an innocent person satisfy justice for the sins of the guilty?*

This raises a metaphysical question, which it is not necessary or possible to discuss here. As matter of fact, Christ died that sinners might be reconciled to God, and in that sense He died for them; that is to furnish them with the means of averting divine justice, which their crimes had provoked.

*What would we think of a man who allowed another to die for a crime which he himself had committed?*

A man who, by any contrivance, causes his own offence to be visited on the head of an innocent person, is unspeakably depraved. But are Christians guilty of this baseness, because they accept the blessings of an institution which their great benefactor died to establish? Loyalty to the King who has erected a most beneficent government for us at the cost of his life—fidelity to the Master who bought us with His blood—is not the fraudulent substitution in place of a criminal.

*The doctrine of non-resistance, forgiveness of injuries, reconciliation with enemies as taught in the New Testament, is the child of weakness, degrading and unjust.*

Christianity does not forbid the necessary defence of civil society, or the proper vindication of personal rights. But the propensities of animosity, revenge, and malice are curbed by the authority and spirit of the Christian religion, and the application of it has converted men from low savages into refined and civilized beings.

Mr. Black concludes:—

This religion has come down to us through the ages, attended all the way by righteousness, justice, temperance, mercy, transparent truthfulness, exulting hope, and white winged charity. Never was its influence for good more plainly perceptible than now. It has not converted, purified, and reformed all men; for its first principle is the freedom of the human will and there are those who choose to reject it. But to the mass of mankind, directly and indirectly, it has brought uncounted benefits and blessings. Abolish it—take away the restraints which it imposes on evil passions—silence the admonitions of its preachers—let all Christians cease their labors of charity—blot out from history the records of its benevolence.—repeal the laws it has enacted and the institutions it has built up—let its moral principles be abandoned and all its miracles of light be extinguished—what would we come to? . . . . .

“Mr. Black in early manhood connected himself with the sect called ‘Disciples.’ He knew Alexander Campbell, the founder of the denomination, intimately, and was baptized by him. He trusted in Christ. He recognized the truth, after all his honors, that the most illustrious object in the universe is a sinner saved by grace. He was a praying man.”

James Black, brother of Jeremiah S., was a Representative in Congress from Pennsylvania from 1843 to 1847. The only sister became the wife of a Somerset merchant.

A volume has been published made up of the speeches, etc., of Mr. Black.







Chas Bondroit

## ELIAS BOUDINOT.

MEMBER OF CONTINENTAL CONGRESS, 1777.\*

ELIAS BOUDINOT, great-grandfather of Elias, was a Protestant in France.

The father of Elias bore the name of Elias, was a silversmith, residing for a time in Princeton, N. J. His mother, Catherine Williams, was of Welsh family.

Elias Boudinot, subject of this sketch, was born in Philadelphia, May 2, 1740; died in Burlington, N. J., October 24, 1821.

He studied law under Richard Stockton; in 1777 was elected to Congress; became President of that body in November, 1782; after the adoption of the Constitution, was again elected to Congress in 1789, and served as member of the House until 1795. In 1796 Washington appointed him Director of the United States Mint, as the successor of Rittenhouse. He held the office until 1805 when he resigned, and removing from Philadelphia, passed the remainder of his life at Burlington.

The following are the details of the formation of the American Bible Society, Mr. Boudinot becoming the first president.

On May 8, 1816, a convention assembled in New York in the consistory rooms of the Reformed Dutch Church, for the purpose of taking into consideration the duty and propriety of forming a National Bible Society. Joshua M. Wallace, Esq., of New Jersey, an Episcopalian, was chosen president of the convention, and Rev. John B. Romeyn, of New York, and Rev. Lyman Beecher, of Connecticut, secretaries. The meeting was opened with prayer by Rev. Doctor Nott, president of Union College.

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\* Allen's "Biographical Dictionary"; "History of Princeton"; "Panoplist" and "Missionary Magazine"; "History of the American Bible Society."

Forty-eight gentlemen appeared as regular delegates from twenty-nine Bible societies. The subject was freely discussed, when it was resolved. 'That it is expedient to establish without delay, a general Bible institution for the circulation of the Holy Scriptures without note or comment.' As the result of this convention a constitution was drawn, managers were chosen, and Hon. Elias Boudinot, of New Jersey, was chosen the first president for one year.

His letter of acceptance, written to Rev. Dr. Romeyn, dated Burlington, June 5, 1816, bears this passage:

"I am not ashamed to confess, that I accept of the appointment of President of the American Bible Society, as the greatest honor that could have been conferred on me this side of the grave."

Mr. Boudinot was the author of a volume published in 1801, entitled, "The Age of Revelation." In his dedication of the work to his daughter, he writes this concerning the Scriptures: "For nearly half a century have I studied that invaluable treasure, and I scarcely ever take it up, that I do not find something new."

Mr. Boudinot was a member of the Presbyterian Church and a man of large benevolence. Among his gifts were \$10,000 to the American Bible Society, and \$3,000 for establishing in Princeton College a cabinet of natural history. Among his bequests by will, were, \$2,000 to the Moravians at Bethlehem for the instruction of the Indians and Jews; \$5,000 to the General Assembly of the Presbyterian Church for the support of a missionary in Philadelphia and New York.

Mr. Boudinot married a daughter of Richard Stockton, Signer of the Declaration of Independence, and their only daughter married William Bradford, who in 1794 was appointed by Washington Attorney-General of the United States.

## JAMES BOWDOIN.

GOVERNOR OF MASSACHUSETTS, 1785-1786.\*

PETER BOWDOIN, or Pierre Baudouin, grandfather of James, was a physician of Rochelle in France, and a Protestant in faith. He came to Falmouth, now Portland, Me., as early as April, 1687, and became the owner of a tract of twenty-three acres, extending across the neck where South Street now is. About the year 1690, he removed to Boston.

James, eldest son of the preceding, and father of James of the present sketch, was a merchant in Boston, acquired a large estate, and lived to the age of seventy-one. He left two sons, William by his second wife.

James Bowdoin was born in Boston, August 8, 1727, died November 6, 1790. He became a student at Mr. Lovel's grammar school, entered Harvard College, where he was known for his studious habits, modesty and politeness, and graduated at this institution in 1745, at the age of eighteen.

He was chosen a Representative to the Massachusetts General Court in 1753; served several years as member of the Council; was chosen Governor of the State in 1785, and was re-elected the following year. During his administration, Shay's Rebellion in Western Massachusetts, occurred, and he called out 4,000 militia under General Lincoln, for its suppression. "He fulfilled his duties as Governor, with wisdom, firmness, and integrity." Mr. Bowdoin was versed in mathematics, astronomy, and the physical sciences. The University of Edinburgh conferred upon him the degree of Doctor of Laws.

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\* Bradford's "New England Biography;" Allen; Eliot; Drake.

“For more than thirty years, he was an exemplary member of the church in Brattle Street. He knew the pleasures and advantages of family devotion, and he conscientiously observed the Christian Sabbath. He was fond of theological inquiry, and few men who are not of the profession, had studied divinity with more earnestness. He attributed his belief in the Gospel in a great measure to a careful perusal of Butler’s Analogy of Natural and Revealed Religion.”

To the poor of the congregation where he worshipped, he bequeathed £100; to the American Academy of Arts and Sciences, incorporated in Boston May 4, 1680, he bequeathed £100, and his valuable library of 1200 volumes.

His letters to Benjamin Franklin were published.

He was united in marriage to Elizabeth Erving, and left two children, a son and a daughter. James, the son, received a commission from Mr. Jefferson as Minister to the Court of Madrid, and was abroad from 1805 until 1808. He inherited from his father, Naushon, the largest of the Elizabeth Islands, and a locality of great attractiveness, formerly the property of his grandfather; and here he established his residence. The library, philosophical apparatus, and paintings, which he brought from Paris, he bequeathed to Bowdoin College.

## WILLIAM BRADFORD.

GOVERNOR OF PLYMOUTH COLONY, 1621.\*

THE grandfather of Mr. Bradford bore the name of William, resided at Austerfield, Yorkshire County, England, and possessed a good estate. The father also was named William, and died in early manhood in 1591.

William Bradford, subject of this sketch, was born in England, March, 1588, died May 9, 1657.

Left an orphan in early youth, his grandparents took him in charge. Although his patrimony was large, he was bred to agriculture. He studied the Scriptures in his youth, and embraced the religious doctrines taught by Mr. Robbinson. In 1608 he went with others to Holland, and in 1620 was a passenger in the *Mayflower* for New England, and became one of the early members of the church in Plymouth.

Mr. Bradford succeeded Mr. Carver as Governor of Plymouth Colony in 1621, and Isaac Allerton was chosen his Assistant. He was re-elected every year till 1657, except the years 1633, '34, '36, '38 and '44; a period in all of the governorship of thirty-one years.

In transactions with the Indians he was strictly just. His mingled mildness and energy won both their affections and their respect. On receiving from them a bundle of arrows, bound together by the skin of a serpent, he answered promptly, by sending back the skin filled with powder and bullets.

Mr. Bradford was familiar with the German and French

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\* "New England Historical and Genealogical Register;" Thacher's "History of Plymouth;" Bradford's "New England Biography;" Mather's "Magnalia;" "Massachusetts Historical Collections."



languages, the Latin, Greek and Hebrew. The latter he studied, "because," said he, "I wish to see with my own eyes, the ancient oracles of God in their native beauty."

He wrote a history of Plymouth Colony from 1602 to 1647, which was used by Morton in compiling his Memorial, by Hutchinson in his "History of Massachusetts," and by Prince in his "Annals of New England." The manuscript, being deposited with Prince's library in the tower of the Old South Church, Boston, disappeared in the War of the Revolution, when this church was occupied by British troops. Having been lost eighty years, it was recovered, and printed by the Massachusetts Historical Society in 1856.

The following referring to New England is from the pen of Mr. Bradford.

"But that which did 'bove all the rest excel,  
 God in his word, with us he here did dwell;  
 Well ordered churches in each place there were,  
 And a learned ministry was planted here.  
 All marvelled and said, 'Lord, this work is thine,  
 In the wilderness to make such lights to shine,'  
 And truly it was a glorious thing,  
 Thus to hear men pray, and God's praises sing,  
 Where these natives were wont to cry and yell  
 To Satan, who 'mongst them doth rule and dwell.  
 Oh, how great comfort was it now to see,  
 The churches to enjoy free liberty!  
 And to have the gospel preached here with power,  
 And such wolves repell'd as would else devour;  
 And now with plenty their poor souls were fed,  
 With better food than wheat, or angels' bread;  
 In green pastures they may themselves solace,  
 And drink freely of the sweet springs of grace;  
 A pleasant banquet is prepar'd for these,  
 Of fat things, and rich wine upon the lees;  
 'Eat, O my friends (saith Christ), and drink freely,  
 Here's wine and milk, and all sweet spicery;  
 The honey and its comb is here to be had,  
 I myself for you have this banquet made;  
 Be not dismayed, but let your heart rejoice  
 In this wilderness, O let me hear your voice;  
 My friends you are, whilst you my ways do keep,  
 Your sins I'll pardon, and your good I'll seek.'

And they, poor souls, again to Christ do say,  
'Oh Lord, thou art our hope, our strength, and stay;  
Who givest to us all these thy good things;  
Us shelter still in the shadow of thy wings :  
So we shall sing, and laud thy name with praise;  
'Tis thine own work, to keep us in thy ways ;  
Uphold us still, O thou which art most high,  
We then shall be kept, and thy name glorify ;  
Let us enjoy thyself with these means of grace,  
And in our hearts shine with the light of thy face ;  
Take not away thy presence, nor thy word,  
But we humbly pray, us the same afford.'"

Mr. Bradford's first wife, Dorothy May, accompanied him from England, and was drowned before reaching Plymouth, at Cape Cod, December 7, 1620. John, the eldest son by this marriage, came over from England in 1623, lived in Duxbury, was Deputy to the General Court in 1652. Mr. Bradford married for his second wife, August 14, 1623, Alice Southworth, widow of Edward Southworth, a lady of property, education and Christian character. He knew her well in England before his first marriage. "Waving her right to demand a personal visit which would call away the Governor from his important duties to the colony in the wilderness, she generously listened to his request, and came over in the ship *Ann*, which arrived August 1, 1623." Children by this second marriage were William, Mercy and Joseph. William, born in 1624, was Deputy-Governor of the colony, and lived to the age of eighty. He had fifteen children, his brother Joseph seven.

## SIMON BRADSTREET.

GOVERNOR OF MASSACHUSETTS, 1679-1686, 1689-1692.\*

THE grandfather of Mr. Bradstreet was a resident of Suffolk County, England, and possessed a fine estate. His father was a Nonconformist minister in Lincolnshire County.

Simon Bradstreet was born at Harbling, Lincolnshire, March, 1603, died at Salem, Mass., March 27, 1697.

In company with Winthrop, Dudley and others, he went on board the *Arabella*, March 29, 1630, and anchored June 12, near Naumkeak, now Salem.

He was the first Secretary of the colony; was Deputy-Governor from 1672 to 1679, when he was made Governor, and held the office until 1686. At this date, his nephew, Joseph Dudley, assumed power, and the government was changed, and the charter annulled. He opposed the arbitrary proceedings of Governor Andros. In 1689, he was again made Governor, and was continued in office until May, 1692, at the advanced age of eighty-nine years. At this point William Phips arrives from England with the new charter, which appoints himself Governor and Mr. Bradstreet First Assistant.

As early as 1643, Mr. Bradstreet belonged to the Board of Commissioners of the united colonies. He rendered efficient service in this capacity in the year 1653, by opposing the other commissioners in the business of making war on the Dutch and Indians in New York; the decision of the Massachusetts General Court making final the opinion of Mr. Bradstreet. With what religious caution and fear, he was wont to perform his work, the

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\* "New England Historical and Genealogical Register;" Hazard's "Historical Collections."

following paper, referring to the above, signed by Mr. Bradstreet, gives evidence.

. . . . "It is not the mind of our Council or General Court to oppose the determination of the Commissioners, further than they conceive the same to oppose the mind of God. And upon this account, I earnestly request that due regard may be had to the judgment and consciences of others pious and prudent, that are so deeply concerned herein. . . . And though at present, we cannot be all like-minded, that yet our Christian moderation may appear, as in other respects, so especially in reference to an offensive war with Indians or others; till the mind of God do more fully appear. Remembering it will be no grief of heart to any of us, when we come to give up our accounts, that we have neither shed blood causelessly, nor drawn others to do it, upon grounds not clear to them, however possibly satisfactory to yourselves.

"SIMON BRADSTREET."

His Christian spirit is shown in the following extract of letter to Governor Winthrop.

"RIGHT WORTHY SIR :

"I received together with others, two letters from yourself concerning the French Affair. Had I not hoped that you should have received a final answer from us long before this, I should not have been so long silent, nor showed so much seeming neglect; but being now almost out of hope of accomplishing that which was intended, I thought meet to present you with these few lines. How displeasing it was to me, to express myself by word or writing contrary to the apprehension of yourself and other friends, both godly and wise, whom I both love and honor, He that is the searcher of hearts knoweth; and how far it was from my will or intent, when I set my hand to that letter you received, to cast any dishonor upon yourself or others, I hope in time you shall know and be fully persuaded of. . . ."

Referring to the witchcraft delusion in the early days of the government, a writer places Mr. Bradstreet "among the few men of understanding, judgment, and piety, that do utterly condemn the proceedings."

He held offices of civil trust in one capacity or another sixty-two consecutive years, save the short administrations of Dudley and Andros; a longer period of public work than has fallen to any other citizen since the foundation of the government.

Mr. Bradstreet married in England for his first wife, Anne, daughter of Thomas Dudley. She married at the age of sixteen,

and accompanied her husband to New England. She wrote a volume of poems, "probably the earliest in America," a second edition of which was published in 1678, and a third edition in 1758. By her he had eight children. His second wife was the widow of Joseph Gardner. His son, Simon, graduated at Harvard College, and was ordained pastor of the church in New London, Conn., in 1670. His grandson, Simon, also graduated at Harvard, and was ordained pastor of the church in Charlestown, Mass., in 1698.

An account of the destruction of Schenectady, signed by Mr. Bradstreet, is given in *New England Historical Register*, volume II., p. 150.





*Geo V Briggs*



## GEORGE NIXON BRIGGS.

GOVERNOR OF MASSACHUSETTS, 1844-1851.\*

THE grandmother of George N. Briggs was early left a widow, with four young sons, Oliver, Benjamin, Allen, and Elisha. She was a Quaker in religious belief.

Allen Briggs, father of George N., was born in Cranston, R. I., September 7, 1756; and married Nancy Brown, a lady of Huguenot descent. George Nixon recorded the following concerning his father. "When a boy it was decided he should go from home to learn the cooper's trade. When he left, his mother went some part of the way with him, and when about to separate, they sat down on a rock by the wayside, where she gave him a mother's counsel. It seems he did not stay long with the cooper, for he learned the blacksmith's trade. He was a first-rate blacksmith, and followed the business all his life, or as long as he was able to work. He had no early education, having never entered a school-house till after he was twenty-one years old, and then not as a scholar. His life was one of labor and toil. He was the father of twelve children, ten of whom reached maturity. In general information he was behind very few men belonging to his class of life in his day. I mean mechanics and farmers. He had a heart full of kindness, and an integrity worth more than the gold of California without it. In religious sentiments he was a Baptist."

George Nixon Briggs was born at South Adams, Berkshire County, Mass., April 12, 1796, died at Pittsfield, September 12, 1861, from injuries received by the accidental discharge of a gun.

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\* "Memoir of George N. Briggs," by William C. Richards; "Memorial Biographies," New England Historical and Genealogical Society; Boston *Recorder*.

When he was seven years old the family removed from South Adams to Manchester, Vt., and in 1805 removed to White Creek, Washington County, N. Y. In the fourteenth year of his age a revival of religion occurred in the place, and George became the subject of personal religious experience. He engaged in the meetings, and his addresses elicited general approbation. He was baptized and received into the Baptist Church.

With a Quaker named John Allen, he learned the hatter's trade. He then concluded to study a profession, and in 1813 in his eighteenth year went forth from his father's home, "with what few clothes he had tied up in a handkerchief." Looking into the face of his father just before leaving, "he saw the full round tears falling fast over it." After visiting his brother on the Hudson River, gaining some pecuniary assistance, he came into Berkshire County and made arrangements for beginning the study of law in the office of Ambrose Kasson, of Adams, "paying him for tuition, use of library, candles and fire-wood not less than thirty and not more than forty dollars per annum." In 1814 he removed to Lanesboro', "a town at that time very flourishing and noted for the intelligence of its citizens." Here he entered the office of Luther Washburn and earned money by copying wills, deeds, and other documents.

"In 1817 his religious feelings were quickened by a revival of religion, in which he took a leading part, and which resulted in the establishment of a Baptist Church in Lanesboro'. The church consisted of twelve members at its organization, and one of these was a gay young girl, who subsequently became the wife of George's youth."

In October, 1818, Mr. Briggs was admitted to the bar. In conducting his profession he was eminently a peacemaker. If he could prevail upon the party applying for counsel to look upon the other side of the case, and effect a settlement independent of the court he would do so. A single effort established his reputation. He undertook the defence of an Indian charged with murder. Believing him innocent he summoned all his powers, and used his best eloquence. The Indian was convicted. Many years afterwards, it was proved that Mr. Briggs was right, and that "his client was hanged for a crime of which he was not guilty."

Says the Hon. Increase Sumner, of Great Barrington: "Before the court his views were presented briefly, and impressively. Fond as he was of relating anecdotes, as well for illustration as for pleasantry, he wholly abstained from them in his forensic efforts."

Mr. Briggs was a Representative in Congress from 1831 to 1843, officiating during the Twenty-seventh Congress as Chairman of the Committee on the Post Office; from 1844 to 1851 was Governor of Massachusetts; and from 1853 to 1859 he was Judge of the Court of Common Pleas.

Of his setting out for Congress his daughter writes: "His first journey to Washington was commenced in the midst of one of the fiercest of the New England snow-storms. . . . The warm and covered stage-sleigh due at mid-day in the old Boro', on the route over the mountains from Greenfield to Albany, arrived this day at nightfall, coming through the trackless roads in a lumber-box open sleigh. How well I remember the dreary evening, and see again with childhood's eyes the large black trunk in the rear of the sleigh, and the muffled form of my father, sitting beside the driver, as they disappeared with the plunging horses in the blinding snow."

With other Representatives, he objected to Congress doing work on the Sabbath. "On one occasion, of a Saturday night, business had gone on till twelve o'clock, and motion was made to adjourn. The yeas and nays were ordered. Mr. Adams being first called on refused to vote, on the ground that the House had no right to compel him to vote on the Sabbath, unless some public necessity required it. Mr. Briggs sustained Mr. Adams, and declined answering. When Mr. Wise of Virginia was called on he followed the example of the previous men."

He gained the friendship of Southerners. "Several valuable canes were presented him by men whose States finally assumed a position against the Government."

On the 6th of January, 1844, he reached Boston to assume his duties as Governor. He took up his quarters at the Marlboro' Hotel—a house distinguished for temperance principles, with morning and evening worship in the public parlor. The reporters made him the object of survey, and especially remarked his habit of wearing a black stock without a collar.

Speaking of his predecessor, and his appointments Mr. Briggs says : "Though I should have filled many, perhaps all of the places to which Governor Morton made appointments, with different men from those whom he appointed, still, as he did appoint them, so long as they do their duty well, I cannot remove them from office because they differ from me in politics."

During his office as Governor, a case of grave and solemn character came before him for decision. Professor Webster, the murderer of Dr. Parkman, in petitioning for pardon, closed with this sentence : "Repeating in the most positive and solemn manner, and under the fullest sense of my responsibility, as a man and as a Christian, that I am wholly innocent of this charge, to the truth of which the Searcher of all hearts is a witness, I would humbly and respectfully pray that the privilege I have asked may be granted."

The refusal of the Governor to grant a pardon, found ample justification in the final confession of Mr. Webster. "All the proceedings in my case have been just. The court discharged their duty. The law officers of the commonwealth did their duty and no more ! The verdict of the jury was just ! The sentence of the court was just ; and it is just that I should die on the scaffold, in accordance with that sentence."

On the occasion of Edward Everett's becoming president of Harvard University, Governor Briggs gave an address and charge. "Edward Everett, you having been duly elected President of Harvard College, in compliance with ancient custom, and in the name of the Overseers, I do now invest you with the government and authority of that institution, to be exercised in the same manner and to the same extent as has been heretofore done by your predecessors in office. I deliver to you these keys, with these books and papers, as badges of your authority, confident that you will exercise and administer the same according to the usages of the institution, and in obedience to the laws and constitution of the Commonwealth. . . ."

At the close of his administration he writes : "In looking back upon the seven years that I have been Governor, I am not conscious of doing any public act that I did not believe to be right, and for the best good of the state. If the Judge of all the earth

approves my intentions, I know he will pardon my imperfections."

In the year 1818, Mr. Briggs was united in marriage to Harriet, only daughter of Ezra and Triphena Hall, of Lanesboro'.

His family correspondence is varied and interesting.

From Washington, December 24, 1831, he writes :

"Well, my dear little sons, George and Henry, it is now Saturday night, and I want to inquire of you both if you have been very good little boys through this week? . . . Are you dutiful and affectionate to your mother, respectful and kind to your good grandmother? Do you love one another and your dear sister? How comes on that beautiful calf? Do you take good care of her this cold weather? I want to have you write me every Saturday night, so as to send by Wednesday's mail. What should you think to see little black girls carrying pails of water on their heads? The black women carry *tubs* of water on their heads, from the pumps, without touching them with their hands, and so they carry the baskets from market. Be very good boys. . . ."

Near the close of a letter to his daughter dated at Pittsfield, he says : "I want to see all my children prospering in this world, but to see them *Christians* is my first great wish."

His appreciation of the domestic relation, is revealed in the following passages.

To his daughter, written from Boston : "Your mother was dear to me when a thoughtless boy, and when all around me was bright and gay ; but now when the frosts of age begin to chill the outer world and whiten the locks which were then glossy with youth, she is a thousand times more so."

In a letter dated at Pittsfield : "Thirty years ago to-day, your mother and I, and a *little* daughter and only child, lived in a *little* green house in South Adams. It had three rooms, including the chamber ; no cellar, no woodhouse. I paid thirty dollars rent for it. Our means were limited, and our wants very few. We were as happy, probably, as we have ever been."

At an earlier date, he commends the industry and skill of Mrs. Briggs.

"LANESBORO', October 5, 1833.

"DEAR HARRIET :

"Your mother took the first premium on the cloth at the fair (Berkshire Agricultural Cattle Show and Fair), which was an eight dollar set of teaspoons. She has made a beautiful piece of cloth, one I shall feel proud to exhibit as a specimen of household industry and ingenuity. . . ."



Mr. Briggs was the friend of temperance.

A National Temperance Convention was held at Saratoga in 1836, and the total abstinence principle came under discussion. On the one side were Bishop Potter and other distinguished men; others equally distinguished took the other side. Near the close of the second day's forenoon session of the convention, a middle-aged, plain looking man, wearing then, as ever, a simple black cravat without a collar, full-chested, and of a "ruddy countenance," arose in one corner, under the gallery of the old Presbyterian Church, and, first in plain, direct argument, then in impassioned and mighty appeal, bore down on the side of total abstinence from all that intoxicated, as the only safe and true ground for all the friends of temperance reform. Inquiry was alive at the close of the forenoon session as to who that plain, but powerful pleader for total abstinence was. "That," said Judge Culver, "is the member of Congress from the Berkshire District; his name is Briggs—George N. Briggs."

At a temperance gathering in the vicinity of Utica, Dr. Robinson related, "One evening as he was walking the streets of Boston, he saw a drunken man lying on the sidewalk, and a man stooping over him in the act of befriending him. When he came up he saw it was Governor Briggs. They lifted him up, and the Governor under one arm, and himself under the other, they conveyed the man to a place of shelter, with a special charge from the Governor that he should have no liquor, and that he would call and see him in the morning. Mr. Robinson had curiosity to see the result and went to the place in the morning. There I found the chief magistrate, sitting upon the side of the bed, by the side of the unfortunate man, with the temperance pledge in his hand, urging him to sign. He did sign, and that man reformed and became a useful man in society."

Mr. Briggs was the friend of missions.

The American Baptist Missionary Union held its thirty-sixth anniversary at Buffalo, N. Y., in May, 1850. As president of that body, Governor Briggs uttered the following to the missionaries that were present. "You go on an embassy compared with which all the embassies of men dwindle into insignificance. You go forth as the ambassadors of Christ. You go to crumble idols

—to convey light to benighted minds—to kindle love to God in the souls of ungodly men. Who can overestimate the qualifications necessary for such a work? . . . The fervent, effectual prayer shall ascend to the mercy-seat for you. You shall never see the day when your brethren who sent you out will turn their backs on you. But look higher. The Saviour has told you, ‘Lo, I am with you always, even unto the end of the world.’ That Almighty Friend will always be at your side to sustain you. . . .”

President Hopkins thus speaks of Mr. Briggs as trustee of Williams College: “It was not merely his sound judgment and good business capacity that made him so welcome at the meetings of the board. He watched carefully the course of the business; and at all its turning points gave his full attention, but when the stress was off there was a playfulness and an exuberance of the social nature, a genial humor, and an exhaustless fund of anecdote, that gave a charm to his presence. He was peculiarly happy in those impromptu addresses so often called for at Commencement, during the progress of its various meetings and literary festivities. As impromptu, they were the more enjoyed; but for humor, pathos, and high intellectual power, they must have been among his finest efforts.”

“My friend, the Baptists are the people of my choice, and I shall be but too happy to encourage and assist, if need be, the poor slave woman in her noble act of obedience to her Divine Master.” Such was the language of Mr. Briggs to the individual who uttered words of contempt about the Baptists, on seeing him on his way to witness the baptism of a colored woman.

“Young men, unless he repented, he is sorrowful yet.” Such was his language during a season of religious interest, when depicting the case of the young man, who, on learning from Jesus the terms of salvation, went away sorrowful.

“If I know anything, I *know* I love *Christians*.” These were his words, when, on recovering from a season of sickness, he was for the time being overwhelmed with doubt, as to his acceptance by the Saviour.”

“William, are you a Christian?” This was his inquiry to the



hired man, during this same season of sickness, who had come in from the field to assist in raising him that his pillows might be adjusted, and who, having rendered the service, tenderly imprinted a kiss upon the white forehead.

The pastor of Governor Briggs, Rev. Samuel Porter, D. D., thus speaks of him : . . . "He used to engage in all our devotional meetings, especially in those preparatory to the communion ; yet I never heard him pray in one of them. I used to be surprised at this, and sometimes spoke with him about it. 'I have no gift in prayer,' he would reply. Once, however, several members of our church went to visit our aged, poor, and blind brother Lewis. On this occasion, when called upon, he offered prayer. . . . His prayers were always very short, but every word and sentiment was prayer and worship, flowing in simple, earnest utterance. I well remember at a sunrise prayer-meeting, on New Year's morning in the old meeting-house in Pittsfield, Dr. Todd called upon him to pray. I remember the pathos of his tone, the solemn fervor and humility of his spirit. . . He had a winning way in leading his brethren up to difficult duties. A rich brother once seemed disinclined to give generously in an important emergency. The Governor said to him, 'It is hard giving till you get used to it. If anybody had told me twenty-five years ago that I should be giving \$500 at a time to the church, I should not have believed him. But I have been educated up to it. Giving to the cause of Christ now comes very easy. You must be educated. The way is to keep giving. The more you do, the easier it will be.'"

Governor Briggs' home, including some twenty acres of land, purchased in 1849, was situated about a mile west of the centre of Pittsfield. Strangers took delight in paying a short visit there, as "piloted over" by Rev. Dr. Todd.

The children of George and Harriet Briggs were, Harriet Celestice, married Charles H. Bigelow ; George Patrick, graduated at Williams College, commenced the practice of law at Boston, subsequently entered into the wholesale paper trade at Lawrence, at his father's death returned to the homestead farm at Pittsfield ; married, first, Cornelia Cushing, second, Mrs. Sarah Elizabeth Leland ; Henry Shaw, graduated at Williams College, entered

upon the practice of law at Pittsfield, served in the War of the Rebellion as Captain, Colonel, and Brigadier-General, married Mary Elizabeth Talcott; children, George N., Mary Talcott, Henry Allen, Cornelia Cushing.

## EDWARD BROMFIELD.

MEMBER OF THE MASSACHUSETTS COUNCIL, 1703-1728.\*

MR. BROMFIELD was born in Hampshire, England, January 10, 1648, was baptized on January 16, following; died in Boston, June 2, 1734.

He came to New England in 1675, and "finding this then very religious country agreeable to his pious genius, soon chose it for his own," engaging in merchandise.

"In May, 1703, he was chosen a member of the Massachusetts Council, and from that time annually elected till 1728, when being in the eightieth year of his age, his growing infirmities released him from public business."

"He joined the church of the reverend and famous Mr. Doolittle about the seventeenth year of his age, and soon after his arrival in this country, connected himself with the Old South Church, Boston, and was therein a distinguished ornament.

"His heart was especially set for the propagation of the Gospel in ignorant places, supporting ministers of low salaries, maintaining charity schools for children, and helping poor and hopeful scholars to academical learning.

"He turned the pasture behind his house into a very shady grove, and in the midst he built an oratory, where, even in his most flourishing circumstances and height of business, he would several times a day retire, that he might turn his eyes from beholding vanity.

"His temper was very active, cheerful, open-hearted, free and

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\* Whitman's "History of the Ancient and Honorable Artillery Company;" *New England Journal*; "Historical Collections of the American Colonial Church," Massachusetts.

liberal. He made every one always easy about him, unless he had to do with bold transgressors, and then he rather wished their reformation than their punishment. In the education of his children he was exceeding careful."

Mr. Bromfield writes to his brother Thomas, from Boston, in New England, October 9, 1704, giving account of the work of "Society for the Propagation of Religion."

"They have published and dispersed many books . . .

"By such means they have handed unto many parts of the country, proper directions and encouragements for household piety.

"They have sent to every town of the Provinces Treatises to animate the observation of the Lord's day. In a time of epidemical sickness, they have lodged a sheet of instructions for sick families in all the visited houses.

"They have addressed the remoter ungodly plantations with a printed sheet for their awakening out of their stupid condition.

"They have conveyed unto such people among ourselves as frequently and profanely absent themselves from the public worship of God, a sheet of considerations to reclaim them from that profanity.

"They have in another sheet acquainted every town in all these colonies with the present state of the church, that so the prayers and thoughts of godly men in these American regions may be quickened . . .

"They have attempted to send the notices of the true Christian protestant religion into the midst of the Spanish Nation, by a sheet which one of their number did in the Spanish language fit for that intent; because many French Roman Catholics came in their watch, especially by captives brought among us, they did in the French tongue, with a brief treatise prepared for that intent, lay the nets of salvation for them . . .

"May the God of Grace prosper all your and our Essays, thus to do what good we can, the little time we have to sojourn in an evil world.

"I am, sir, your affectionate brother,

"EDWARD BROMFIELD."

Mr. Bromfield married the daughter of Rev. Mr. Danforth, of Roxbury.

## EDWARD BROMFIELD.

REPRESENTATIVE IN MASSACHUSETTS LEGISLATURE, 1739-1743.\*

EDWARD BROMFIELD, son of the preceding, born in 1695, "was a merchant in Boston, sustained several important trusts, and was a Representative in the General Court from 1739 to 1743."

The grandmother of Mr. Bromfield was Mary, youngest daughter of Rev. John Wilson, who was born in England, and became pastor of the first church in Boston. This lady married the Rev. Samuel Danforth, of Roxbury, and their eldest daughter was the mother of Mr. Bromfield.

"By reason of the instructions, both of his mother and grandmother, his mind in early life was deeply impressed by religious truth. He worshipped the Most High in his family; with the humblest reverence he partook of the supper of his Lord and Master. Attached to the ancient principles of New England, he loved the most zealous and awakening ministers. In his intercourse with others, he was open, friendly, pleasant and remarkable for candor."

His residence was on Beacon Street, a house of his own construction, and the first dwelling upon the street.

His son, Edward Bromfield the third, was born 1723, graduated at Harvard College 1742, died 1746. Rev. Thomas Prince speaks of his genius and piety. "I see he has left in his study: *maps* of the earth in its various projections, drawn with his pen in a most accurate manner, finer than I have ever seen the like from plates of copper; a number of curious *dials* made with his own hands; a number of *optical* and other mechanical instruments of his own inventing and making; a number of *manuscripts* contain-

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\* "Discourse by Rev. Mr. Prince"; Boston *Gazette*; "Panoplist," vol. 2.

ing extracts from various authors, with his own pious meditations and self-reflections . . . . With his own hands he made a most accurate organ, with two rows of keys and several hundred pipes, his intention being twelve hundred, but died before he completed it. The workmanship of the keys and pipes, surprisingly nice and curious, exceeded anything of the kind that ever came from England. That his surprising talents would have been devoted to the glory of his Maker and the good of his fellow-men, had his life been prolonged, there is the best reason to believe."

Another son, Henry Bromfield, became a merchant, and lived to the age of ninety-two. His daughter married Daniel D. Rogers, of Boston.

## ELEAZER BROOKS.

MEMBER OF LEGISLATURE AND COUNCIL, MASSACHUSETTS, 1774-1801.\*

ELEAZER BROOKS, a descendant of Capt. Thomas Brooks, was born in Concord, Mass., in 1726, died at Lincoln, November 9, 1806.

Without early advantages, he acquired by reading and observation a valuable fund of knowledge. He became a resident of Lincoln, was appointed Captain in the militia, attained the rank of Brigadier-General, and distinguished himself at the battle of White Plains.

In 1774, he was chosen to represent his town in the General Court; and for twenty-seven years in succession, he was either in the House of Representatives, in the Senate, or in the Governor's Council.

“He was a person of great industry; was slow in concerting, but expeditious in performing his plans; and held a reputation for strict probity. He was, to crown the whole, a very devout, serious person; a firm believer in the Scriptures, and the doctrines of Christianity. He showed his desire to honor the blessed Jesus by accepting the office of a Deacon in the church of Christ, at an advanced stage of life. In Theology he was versed; was acquainted with the different schools, and their points of controversy one with another. He held truth without persecuting error. Few men could more ably defend their own sentiments, or treat with more candor the arguments and opinions of others.”

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\* Drake's "Dictionary of American Biography;" Discourse by Rev. Charles Stearns, 1806.



## JOHN BROOKS.

GOVERNOR OF MASSACHUSETTS, 1816-1823.\*

JOHN BROOKS, son of Capt. Caleb Brooks, "a respectable independent farmer," was born in Medford, Mass., in 1752, died there March 1, 1825.

His early years were spent in the occupations of the farm, and study at the town school. At the age of fourteen he commenced the study of medicine under Dr. Tufts, of Medford, to whom he was apprenticed by a written indenture for seven years. For military exercises he displayed a taste and aptitude. He entered upon the practice of medicine in the town of Reading, and there commanded a company of minute-men. He engaged in different battles in the War of the Revolution, held the rank of Major, and of Lieutenant-Colonel, and after the war resumed his profession in the town of Medford. He served in the Massachusetts Senate, and was Governor of the State from 1816 to 1823.

The following is an extract from a proclamation by Governor Brooks, for a day of public thanksgiving and praise, on November 28, 1816.

"And while with one voice we reverently offer to the God of our fathers and the fountain of all good, the sacrifice of thanksgiving, may we be suitably affected with a consciousness of our own demerit; and to an ingenuous confession of ingratitude to our Heavenly Benefactor, of listlessness to our duty, and frequent violations of it, let us add fervent and sincere, as well as united supplications to the Throne of Grace, for the remission of all our transgressions, upon the terms of the Gospel, as revealed and

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\* Thacher's "Medical Biography;" Lanman; *Columbian Sentinel*, Boston, 1825.

offered to us by Jesus Christ, who hath once appeared to put away sin by one offering, the sacrifice of himself. . . . That God will have mercy upon the poor and supply them with bread, giving them withal patience and resignation under the Divine allotments: That he will inspire the affluent with sentiments of benevolence and liberality: That he will grant to the Christian Church a succession of able and faithful teachers . . . . That he will bless the President of the United States, guide the deliberations of the National and State Legislatures, and continue peace in our borders: . . . . That he will smile upon and render eminently useful our University and Colleges, bless our schools, and guide with tokens of his parental kindness, the rising generation."

In the course of the last sickness of Mr. Brooks, on a Sabbath evening, he requested the attendance of his pastor, who records as follows:

"The faculties of his mind were in full exercise. In reply to the satisfaction I expressed on seeing him, he said: 'I see nothing terrible in death . . . . I know in whom I have believed. . . . I look back upon my past life with humility. I am sensible of many imperfections. I know that the present is neither the season nor the place in which to begin preparation for death. . . . My own time of life is almost spent. What I have done is done. God has seen all and known all. To him I can appeal, that it has been my humble endeavor to serve him in sincerity, and wherein I have failed in duty, I trust to his grace to forgive. I now rest my soul on the mercy of my adorable Creator, through the only mediation of his Son our Lord. What a ground of hope in that saying of an Apostle, "God in Christ, reconciling a guilty world unto himself, not imputing their trespasses unto them." After an interval, he continued: 'I know what it is to leave this world. How many have been the blessings I have enjoyed. What friends have I had, and what comforts in their friendship! Yet all have I resigned. I now look only to the world before me, and soon I shall be there.'"

Mr. Brooks, as a physician, ranked in the first class of practitioners, and in the duties of his office, was kind, patient and attentive. He was President of the Massachusetts Medical Society.

## JAMES BROOKS.

REPRESENTATIVE IN CONGRESS, 1849-1853, 1865-1873.\*

MR. BROOKS was born in Portland, Maine, November 10, 1810, died in Washington, April 30, 1873.

His father, a sea captain, was lost at sea while James was yet a child, and the family were left without means. At eleven years of age he became a clerk in Lewiston, and his employer, noticing his abilities, offered to assist him in a course of study. He helped himself to some extent by teaching school, and graduated at Waterville College in 1831. He traveled South and wrote letters to the Northern journals; also visited England, "traveled on foot over Great Britain and the continent," and wrote letters for the press descriptive of his travels. In 1836 he located in the city of New York, and established a daily edition of the New York *Express*.

In 1847 he served as Representative in the New York Legislature; was Representative in Congress from 1849 to 1853; was elected to Congress again in 1865, and by repeated reëlections served till 1873.

Once more he engaged in foreign travel, and contributed letters to the *Express*, which he afterwards published in book form.

He reveals his religious position in the following, which he writes concerning President Chaplin. "Dr. Chaplin was President of Waterville College when I was a student there. . . . It was impossible to hear him Sabbath after Sabbath, and not to have every irreligious or infidel suspicion driven from the mind. His discourses were as clear, as cogent, as irresistibly convincing, as problems in Euclid. He indulged in little or no

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\* Appleton's "Cyclopædia of American Biography;" Sprague's "Annals of the American Pulpit."

ornament, but pursued one train of thought without deviation, to the end. I attribute to him more than to any one else the fixture in my own mind of religious truths, which no subsequent reading has ever been able to shake, and which have principally influenced my pen in treating of all political, legal, or moral subjects, the basis of which was in the principles of the Bible."

Mr. Brooks married in 1841 Mrs. Mary Randolph, of Richmond, Va. Her three or four slaves he required her to manumit before the wedding.

His brother Erastus joined with him in ownership and care of the *Express*, and acted as Washington correspondent of that paper during sixteen successive sessions of Congress.

## NICHOLAS BROWN.

REPRESENTATIVE IN RHODE ISLAND LEGISLATURE.\*

NICHOLAS BROWN, father of Nicholas, "was an eminent merchant of Providence, and a truly wise, benevolent, and pious man." He united with his brothers in founding Rhode Island College, since named Brown University.

Nicholas Brown of the present sketch, was born in Providence, R. I., in 1769, died there in 1841.

He graduated at Rhode Island College, at the age of seventeen.

At twenty-two, having inherited from his father's estate, he entered into partnership with Thomas P. Ives, who had married his only sister, and embarked heavily in foreign trade, continuing his commercial operations for more than forty years.

"For many successive sessions, he occupied a seat in the legislative councils of Rhode Island."

"His charities were liberal. In behalf of Brown University, he erected at his own expense, Hope College, and Manning Hall, gave \$5,000 for the establishment of a professorship, and \$10,000 towards the erection of Rhode Island Hall. And his gold was freely bestowed to aid the spread of the Gospel in heathen lands."

Says the Providence *Journal* of Mr. Brown: "It is somewhat remarkable that he never made any public profession of that faith in Christ, which from the tenor of his life, was seen to be the animating motive of his conduct."

Says President Wayland: "He was in early life deeply im-

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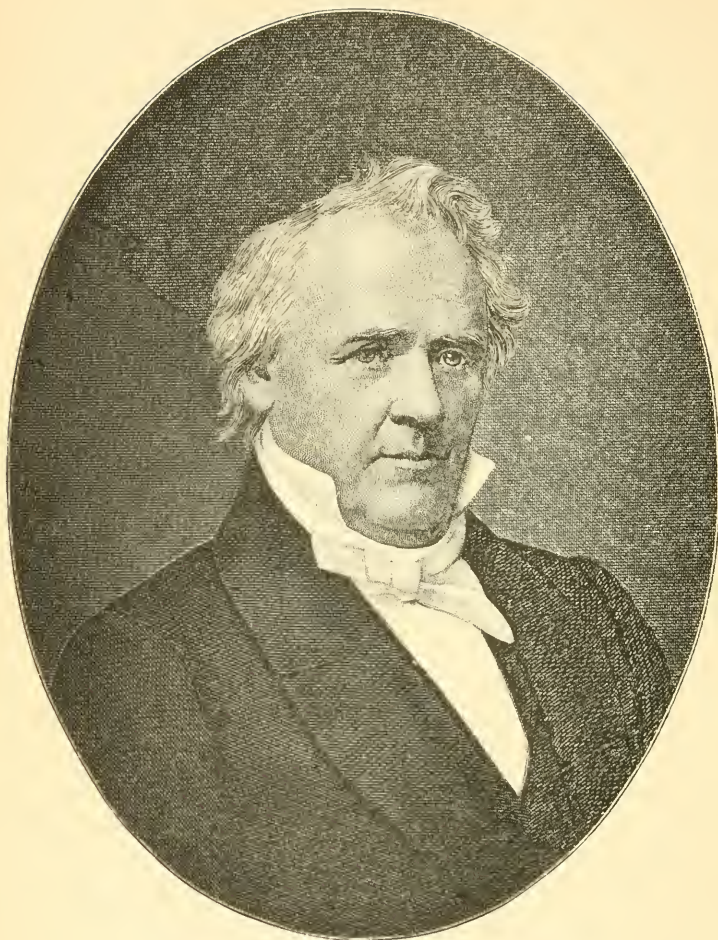
\* Hunt's "Lives of American Merchants"; Wayland's "Life and Character of Nicholas Brown."

pressed with the importance of religion, and gave to it ever afterwards a most solemn and thoughtful attention. He was ardently attached to the doctrines of the Reformation, and studied them with earnestness and delight. His habitual companions were the works of President Edwards, of Owen, of Baxter and of Doddridge. He was a daily reader of the Holy Scriptures. Before the existence of the American Tract Society, he had published at his own expense, some of the most impressive sermons of President Edwards, as well as some other small practical theological works for gratuitous distribution. From the commencement of that society, he was one of its firmest friends, and most liberal supporters. Although he was conscientiously a Baptist, his charities were rarely solicited in vain by Christians of other denominations. He exhibited an earnest reliance for salvation on the merits of the Redeemer."

He was twice married: in 1791, to Anne, daughter of John Carter, Esq.; in 1801, to Mary Bowen, daughter of Benjamin Steele, Esq. He left two children, both sons, and five grandchildren.







*James Buchanan*

## JAMES BUCHANAN.

PRESIDENT OF THE UNITED STATES, 1857-1861.\*

JOHN BUCHANAN, grandfather of James, a Presbyterian, and by occupation a farmer, resided in the county of Donegal, Ireland. He married Jane, daughter of Samuel Russell, also a farmer of Scotch Presbyterian descent, in the same county.

James Buchanan, father of James, emigrated from Ireland to the United States, in 1783, in the twenty-second year of his age; became an assistant in a store in Cumberland County, Pa., and at length established himself in mercantile business at Mercersburg. He married Elizabeth, only daughter of James Speer, and they had eleven children. James, the son, thus speaks of his father and mother. "My father was a man of practical judgment, and of great industry. He was a kind father, a sincere friend, and an honest and religious man. My mother was fond of poetry, and could repeat passages from her favorite authors, Milton, Pope, Young, Cowper and Thomson. She was a sincere and devoted Christian, and had read much on the subject of theology. For her sons she was a delightful companion. I have often during the vacation at school or college, sat in the room with her, and whilst she was busily engaged in homely domestic employments, have spent hours pleasantly and instructively conversing with her."

James Buchanan was born at Stony Batter, Franklin County, Pa., April 22, 1791; died at Lancaster, June 1, 1868.

He entered the junior class of Dickinson College in 1807, graduated in 1809, studied law in the office of James Hopkins of Lancaster, and was admitted to the bar in 1812.

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\* "Life of James Buchanan," by George Ticknor Curtis. Harper & Brothers, 1883.

In 1814 he was elected to the State Legislature ; in 1821 was elected a Representative in Congress, continuing until 1831 ; in 1832 was appointed Minister to Russia ; in 1834, was elected to the Senate of the United States ; was re-elected in 1837, and again in 1843 ; in 1845 resigned his seat in the Senate, and became Secretary of State under President Polk. At the close of that administration, he retired to his residence at "Wheatland," near Lancaster ; and in 1853, accepted the appointment of Minister to the Court of St. James. He returned home in 1856, and in November of that year was elected President of the United States.

The distinguishing event in Mr. Buchanan's administration, was the breaking out of the Civil War. It is evident that he was not a willing actor towards this event, and that his official work was conscientiously performed.

He did not seek the Presidency. While Minister to Great Britain, in a letter to his niece, Miss Lane, February 22, 1856, he writes : " I receive letters from home, some of which say with reference to the Presidency, ' come home immediately,' and others, ' stay away awhile longer.' I shall not regulate my conduct with any view to this office. If it be the will of Providence to bestow upon me the Presidency, I shall accept it as a duty, a burden and a trial, and not otherwise. I shall take no steps to obtain it." June 16, 1856, in answer to the committee informing him of his nomination, he writes : " Deeply sensible of the vast and varied responsibility attached to the station, especially at the present crisis in our affairs, I have carefully refrained from seeking the nomination, either by word or by deed."

In his inaugural address of March 4, 1857, he says : " In entering upon this great office, I most humbly invoke the God of our fathers for wisdom and firmness to execute its high and responsible duties in such a manner as to restore harmony and ancient friendship among the people of the several States."

Promptly on the election of Abraham Lincoln to the Presidency, for the term beginning March 4, 1861, steps were taken toward the secession of South Carolina. Mr. Buchanan in preparing his annual message for Congress, wrote to the Attorney-General, Mr. Black, on November 17, 1860, requesting an official answer to cer-

tain questions; for instance: "What is the extent of my official power to collect the duties on imports at a port where the revenue laws are resisted by a force which drives the collector from the custom-house?" "What are the legal means at my disposal for executing those laws of the United States which are usually administered through the courts and their officers?"

He recommends a day of fasting and prayer. "Numerous appeals have been made to me by pious and patriotic associations and citizens, . . . to recommend that a day be set apart for humiliation, fasting and prayer throughout the Union. . . I designate Friday, the fourth day of January, 1861, for this purpose. . . . In this, the hour of our calamity and peril, to whom shall we resort for relief but to the God of our fathers? . . . Let us, then, with deep contrition and penitent sorrow, unite in humbling ourselves before the Most High, in confessing our individual and national sins, and in acknowledging the justness of our punishment. . . . An Omnipotent Providence may overrule existing evils for permanent good. He can make the wrath of man to praise him, and the remainder of wrath he can restrain." . . .

At the important moment in the affairs of the Rebellion, Mr. Buchanan sends the Hon. Caleb Cushing to Charleston, with a letter to Governor Pickens, with the hope of averting if possible, the troubles of secession.

Mr. Cass, in a formal communication to the President, dated December 12, 1860, resigns the office of Secretary of State, and Mr. Buchanan in his reply says: "After we had passed through nearly the whole term of the administration with mutual and cordial friendship and regard, I had cherished the earnest hope that nothing might occur to disturb our official relations until its end. . . . The question on which we unfortunately differ, is that of ordering a detachment of the army and navy to Charleston. Believing as I do, that no present necessity exists for a resort to force for the protection of the public property, it was impossible for me to have risked a collision of arms, in the harbor of Charleston, and thereby defeated the reasonable hope which I cherish of the final triumph of the Constitution and of the Union."

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atonement through the sacrifice of our Lord Jesus Christ. He then began to question me, as closely as a lawyer would question a witness, upon all the points connected with regeneration, atonement, repentance and faith. What surprised me was that his questions were not so much of a doctrinal as of an experimental character. He seemed anxious to understand how a man might know that he was a Christian, and what conscious experiences entered into the exercises of repentance and faith. . . . He put himself in the position of a little child, and asked questions in the simplest manner. Sometimes he asked me to go over an explanation a second time, as if he wished to fix it upon his memory. . . .

“After the more experimental points had been disposed of, he asked a few purely doctrinal questions, the answers to which he received without any disposition to enter upon a discussion. At the close of the conversation, he asked particularly what were the conditions of membership in the Presbyterian Church, and what were the points upon which an applicant for admission would be examined. The conversation lasted, probably, from two to three hours. After sitting quiet for a few minutes, he said, ‘Well, sir, I thank you. My mind is now made up. I hope that I am a Christian. I think I have much of the experience which you describe, and, as soon as I retire from my office as President, I will unite with the Presbyterian Church.’ To this, I replied, ‘Why not *now*, Mr. President? God’s invitation is *now*, and you should not say *to-morrow*.’ To this he answered with deep feeling, and with a strong gesture, ‘I must delay for the *honor of religion*. If I were to unite with the church *now*, they would say hypocrite from Maine to Georgia.’

“I felt the truth of his answer, and did not continue my urgency. . . . I did not agree with him in politics, or feel any sympathy with his public career; but I think he is entitled to this testimony from one who was placed in circumstances to judge fairly of the reality of his religious convictions. The purpose which he expressed to me of uniting with the church was fulfilled. He connected himself with the Presbyterian Church in Lancaster, Pa., immediately after his retirement from the Presidential chair.”

Referring again to his correspondence:



Writing from Wheatland, February 10, 1862, to Mr. King, in the matter of dancing, Mr. Buchanan says: "I thank you for the extract from the *Star*, containing an account of Mrs. Lincoln's party. I am glad there was no dancing. I had refused this, even on the carpet, to the earnest request of the Prince of Wales. The reasons are obvious why balls should not be given in the White House." [Exact justice requires the statement, that on another occasion his example favored dancing.]

He writes to his niece on different occasions and upon different matters.

From London: "I appeared at the levee [Buckingham Palace] on Wednesday last, in just such a dress as I have worn at the President's one hundred times. A black coat, white waistcoat and cravat and black pantaloons and dress boots, with the addition of a very plain black-handled and black-hilted sword. . . ."

From Wheatland: "Keep your eyes about you in the gay scenes through which you are destined to pass. . . . Be on your guard against flattery; and should you receive it, 'let it pass into one ear gracefully and out at the other.' Many a clever girl has been spoiled for the useful purposes of life, and rendered unhappy by a winter's gayety in Washington."

While she is at Pittsburg: "Do not for a moment believe that any hearts will be broken, even if you should fail to pay all the visits to families where you are invited."

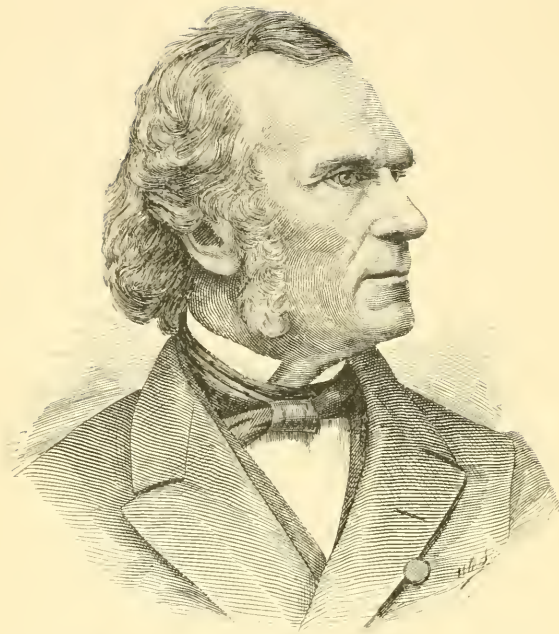
To the same in her matrimonial matters: "I desire that you shall exercise your own deliberate judgment in the choice of a husband. View steadily all the consequences, ask the guidance of Heaven, and make up your own mind, and I shall be satisfied. A competent independence is a good thing, if it can be obtained with proper affection; though I should not care for fortune provided the man of your choice was in a thriving and profitable business and possessed a high and fair character."

Mr. Buchanan purchased in 1848 the home known as "Wheatland," a brick mansion with twenty-two acres, near the city of Lancaster.

In personal appearance he was tall, and broad shouldered. He wore no beard; had a massive forehead, blue eyes, clear complexion, and well-defined features. He was never married.

His will contained the following bequests and provisions:—To the poor of Lancaster City, \$2,000, in addition to \$4,000 previously given; to the Presbyterian Church in Lancaster, \$1,000; to his housekeeper, \$2,000, and \$200 worth of plate and furniture in addition to \$2,000 previously given; to three of his servants, \$100 each; and the residue of his estate to be divided among his relatives—brother, sister, nephews and nieces. One thousand dollars was appropriated to pay the expenses of the publication of his memoirs; and \$5,000 was given to the wife of the author of the memoir,—Wm. B. Reed, to whom all the private papers were submitted. The entire estate was estimated at \$300,000.





W. W. Buckingham

## WILLIAM ALFRED BUCKINGHAM.

GOVERNOR OF CONNECTICUT, 1858-1865.\*

REV. THOMAS BUCKINGHAM, of Saybrook, early ancestor of William Alfred, married in 1666, Hester Hosmer, of Hartford. For nearly two centuries and a half through which the record runs, the ancestors of Mr. Buckingham were men of piety, intelligence and influence. His father was a farmer, careful and exact in business, of benevolent and sympathetic nature, and rigid in his ideas of personal duty.

William A. Buckingham, the second of six children, was born in Lebanon, Conn., May 28, 1804; died at Norwich, February 5, 1875.

In his youth, he studied at the academy in Lebanon, at the Bacon Academy at Colchester, and labored upon the farm.

He taught a district school at Lyme a single winter when eighteen years of age. When twenty years of age, he entered a dry goods house in Norwich, as clerk, and after two years experience there, and a few months service in a wholesale house in New York, opened a dry goods store in Norwich. In 1830, he began the manufacture of ingrain carpets, and continued the business for eighteen years. In 1848, he relinquished both these occupations, and engaged in the manufacture of India rubber goods.

He was elected Mayor of Norwich in 1849, 1850, 1856 and 1857, was elected Governor of Connecticut in 1858, annually re-elected for seven successive years, and was a Senator in Congress from 1869 to 1875.

"Mr. Buckingham became a communicant in the Second Con-

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\* "History of Norwich"; President Porter, of Yale College, in "New England Historical Register."

gregational Church of Norwich in the year 1830, and in 1842 was prominent in the organization of a new church, of which he was a deacon. In public and private he was pronounced in the avowal of his Christian faith, and fervent and decided in the expression of Christian feeling. The prayers which hallowed his home and edified many Christian assemblies, could not soon be forgotten by those who heard them. His benevolent contributions were systematic and liberal. He made handsome gifts to Yale College, especially to the Theological department. Toward the poor he was tender-hearted, giving with wise discretion, and a delicate regard to the feelings of those whom he helped. He was a Sunday-school teacher for the last thirty-seven years of his life, excepting four years during the war. In principle and in practice, he was a friend of temperance."

The following reveals President Lincoln's estimate of Mr. Buckingham: "As a gentleman entering the executive office, introduced himself as from Connecticut, Mr. Lincoln rose from his chair, and placing his hand impressively upon the visitor's shoulder exclaimed: 'From Connecticut? Do you know what a good Governor you have got?'"

Mr. Buckingham was united in marriage September 27, 1830, to Eliza, daughter of Dr. Dwight Ripley, of Norwich. His only son, William Ripley, died in early childhood, and his daughter, Eliza Coit, became the wife of William A. Aiken. His brother Samuel was settled in the ministry at Springfield, Mass.

## JACOB BURNET.

SENATOR IN CONGRESS, 1829-1831.\*

ICHABOD BURNET, grandfather of Jacob, was a native of Scotland, educated at Edinburgh, removed to America soon after his education was finished, and settled at Elizabethtown, N. J., where he practiced his profession with great success as a physician and surgeon, until his death in 1773, at the age of eighty years.

William Burnet, father of Jacob, graduated at the College of New Jersey in the second class that graduated at the institution, 1749, and studied medicine with Dr. Staats, of New York.

He was elected member of the Continental Congress in the fall of 1776. Early in the session, Congress divided the thirteen States into three military districts and Dr. Burnet was appointed Physician and Surgeon-General of the Eastern District. He accordingly resigned his seat in Congress, and entered upon his office, holding the appointment to the close of the war, in 1783. He then returned to his family, and devoted himself to agricultural pursuits. Soon after he was appointed presiding judge of the Court of Common Pleas, by the Legislature of New Jersey, and was also elected President of the State Medical Society. Being a fine classical scholar, on taking the chair he read an elaborate essay in Latin, on the proper use of the lancet in pleuritic cases. He was an elder in the First Presbyterian Church of Newark. His subscription to the First Church Building Fund was £100.

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\* "Biographical Encyclopædia," of Ohio; Alexander's "Princeton Graduates of the Eighteenth Century"; Atkinson's "History of Newark"; Stearn's First Church, Newark; Discourse by Rev. Samuel W. Fisher, D.D.



Jacob Burnet, subject of this sketch, was born in Newark, N. J., February 22, 1770, died at Cincinnati, O., May 10, 1853. Graduating at Princeton College in September, 1791, he studied law for one year in the office of Richard Stockton, and afterwards with Elisha Boudinot. He was admitted to the bar in 1796, removed to Cincinnati, O., and there entered upon his profession. "In these early times, he was accustomed to travel on horseback from court to court, carrying his blanket and provisions, and at night camping in the woods, there being neither tavern, bridge, ferry, nor even road in his route."

He served in the State Legislature, in 1821, was subsequently appointed one of the judges of the Supreme Court of Ohio, and resigned the position in December, 1828. Immediately afterwards he was elected to the Senate of the United States, to fill the vacancy occasioned by the resignation of General Harrison, and served until 1831.

The following incident is recorded, referring to Mr. Burnet's game at cards in his early manhood.

"While in company with a number of the officers of the army, cards were introduced, and he was invited to join. He declined at first, stating that he did not play; that in fact he did not know one card from another. They volunteered to teach him. Yielding to their solicitations he sat down to a card table. He soon mastered the game, and before he was aware of it, became deeply interested in play. Money was staked, lost and won. When the morning dawned, and the card-party broke up, he found himself the winner of a considerable sum. No sooner, however, had he risen from the table, than reflection came, and with it astonishment at the terrible power of an excitement that had so suddenly mastered his deepest convictions and well-settled principles. He refused to take the sum he had won. That was his first and last game at cards—his first and last experiment in gambling."

Rev. Dr. Fisher speaks as follows of the religious character of Mr. Burnet:

"No sooner had he a home of his own, than he welcomed to that home the ministers of Christ. The Second Presbyterian Church of Cincinnati was organized in his house; for years the

meetings for social prayer were attended there more frequently than elsewhere, and usually he was himself present. To see this man at the age of fourscore, refusing the aid of a carriage, yet always present at Divine Service, morning and afternoon, the whole year round when not absent from the city, was a living sermon, an encouragement to all who loved the sanctuary.

“It would be a crowning excellence of this long and worthily distinguished life, could it be said that in early life he publicly professed his faith in connection with the church of Christ—that ever since he had fulfilled the duties and borne the responsibilities of a Christian. But this cannot be said. What then can be said to warrant the assurance that he submitted his heart to the humbling truths of the Gospel? A few months before his death in several conversations he unfolded to me the state of his feelings. He stated that although he had for many years endeavored to have a conscience void of offence toward all men, he felt himself to be a sinner, in himself, wholly unworthy the divine favor, and as a sinner, he rested his hopes only on the merits of the Lord Jesus Christ. He stated that he had for years a critical difficulty in respect to the institution of the Lord’s Supper; on which, however, as he differed from the church generally, and might be in error, he had kept silence; that had he entertained the usual views of that ordinance, he never would have thus delayed to become a communicant.”

Mr. Burnet published in 1847 a work entitled, “Notes on the Early Settlement of the Northwestern Territory.”

He was married January 2, 1800, at Marietta, O., to Rebecca, daughter of Rev. Matthew Wallace, a Presbyterian clergyman; with whom he lived in wedlock fifty-three years, and by whom he had eleven children.

## BENJAMIN FRANKLIN BUTLER.

ATTORNEY-GENERAL OF THE UNITED STATES, 1833-1838.\*

JONATHAN BUTLER, great-grandfather of Benjamin F., was of Irish descent, and settled in Connecticut about the year 1710. His son Ezekiel married Mabel Jones, descendant of John Jones and Catherine, sister of Oliver Cromwell.

Medad Butler, father of Benjamin F., a native of Branford, Conn., served an apprenticeship in New Haven to a scythe-maker; emigrated in 1787 to the State of New York, and established himself as a merchant at Kinderhook Landing. The common school system went into operation in 1813, and for some years previous Mr. Butler maintained in Kinderhook a New England teacher, paying the bills, and taking upon himself the risk of collecting. He became a member of the State Legislature, and for a number of years was one of the Judges for Columbia County.

Benjamin Franklin Butler was born in Kinderhook, December 14, 1795, died at Paris, France, in 1858. In his boyhood he assisted in his father's store, and in the forwarding business as connected with his Hudson River sloops. In the mean time he attended school more or less. In 1811, he began the study of law at Hudson, in the office of Martin Van Buren, devoted his spare time to general reading and literature, and was admitted to the bar in 1817.

In 1822 he was appointed District Attorney for the city and county of Albany; in 1824, was chosen one of three lawyers to revise the laws of New York; in 1827, was elected to the State Legislature; in 1829, was chosen a Regent of the New York

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\* "Democratic Review," v. 5, 1839; Lanman; Addresses by Revs. Sprague, Bethune, and Adams, published by D. Appleton & Co.

University, and resigned the position in 1832; in 1833, became a member of President Jackson's Cabinet as Attorney-General of the United States, and continued the office one year with President Van Buren.

On the occasion of his leaving Albany to assume the office of Attorney-General at the seat of Government, citizens of the city addressed to him the following letter.

"ALBANY, November 26, 1833.

"SIR :

"Your friends and fellow-citizens have heard with much concern, that you are about to leave a city in which you have resided many years, and in which you commenced an honorable career of professional distinction and public service, to fill a highly important office in the General Government. We cannot suffer you to depart from us, without expressing to you our high estimation of your character and talents, and our regret for the loss of our personal intercourse with you, and your valuable services in our benevolent institutions, and in relation to the interests of our city and the State. . . ."

Notwithstanding the cares of public life, he made proficiency in the Italian, German, French and Spanish languages; in the last named after holding the office of Attorney-General. The degree of A. M. was conferred upon him by Union College and by Williams College; that of LL. D. by Rutgers College.

He sailed for Europe, accompanied by his two daughters, in the autumn of 1858, but did not live to return. In a letter dated November 4, he says: "I cannot tell you, if I had the physical strength, which I have not, of the delights of our forty hours at Rouen. But the sight-seeing, though intensely interesting, proved too much for me, and I was consequently brought to Paris an invalid. I am in good hands and decidedly convalescent."

Mr. Butler was a zealous member of the Presbyterian Church, having united by profession in the year 1817. The causes of moral and religious philanthropy engaged his attention;—of the temperance reformation, he was from the first a warm advocate.

Says the Rev. Dr. Sprague, of Albany: "He was not afraid to stand forth as a witness for Christ. At the weekly prayer meetings of the church, he considered it a privilege to be present as often as his engagements would allow. In his family he was a model of conjugal and parental fidelity and the last time I saw

him, he told me that God's covenant faithfulness had been manifest towards him by bringing every one of his dear children to the cross."

Says the Rev. Dr. Bethune: "At Washington, when he was Attorney-General, he did me the kindness of calling to see me on Saturday. 'To-morrow,' he said, 'is the Sabbath; it will be more pleasant for you to be with friends than in a public house; come and dine with us.' . . . He took me [after dinner] to a distant part of Washington, into the gallery of a church, and there introduced me to some six or seven boys, his Sunday-school class. It struck me as a fine spectacle of christian consistency, the first law-officer of the United States, delighting to hide himself from all his honors upon God's holy day, to lead a few boys near to Christ."

Among the expressions of confidence and hope during the last sickness of Mr. Butler, are the following, Rev. Dr. Adams being the authority.

"And now I shall not venture to change a single word of that which I am permitted to read to you.

"'I am all ready, and prepared to go, if it is God's will. I have given Mr. B. my last wishes. I feel like Pilgrim in the waters; all is right, body and soul, body and soul.'

"At another time:

"'I am a sinner, oh how great! But my sin can be cleansed. I have a Saviour, Jesus Christ the righteous. Oh, precious Saviour! Oh, Mighty Lord! If we say we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.'

"Again:

"'I have *peace, perfect peace,*' with emphasis; and then repeated the text: 'Thou wilt keep him in perfect peace whose mind is stayed on thee.'

"On Monday, November 8, he gradually became unconscious; during the morning however, he recognized both his daughters with expressions of the greatest affection, and several times repeated the words: 'I die a happy man; I die a happy man.'

Mr. Butler married in 1818 a sister of Lieutenant Allen, of the navy.

## GEORGE CABOT.

SENATOR IN CONGRESS, 1791-1796.\*

GEORGE CABOT was born in Salem, Mass., in 1752, died in Boston, April 18, 1823.

At an early age he went to sea, was promoted in command, and made voyages to distant lands as a ship-master.

Before he was twenty-six years of age, he was chosen to the Provincial Congress, which met at Concord with the project of ordaining a *maximum* of prices, at a time, when our commerce being cut off, men hoped that they could cheapen commodities by forcing the holders to sell at reduced and fixed rates. Mr. Cabot there displayed that acquaintance with the principles of political economy, which gave him eminence above the men of his time.

Shortly after the adoption of the Federal Constitution, he was induced by a sense of public duty, and against his inclination, to accept the office of United States Senator. In that office he not only possessed the confidence of the Senate, but was a confidential friend of Washington and of Hamilton. Upon his commercial knowledge, and profound views of finance and of political economy, General Hamilton reposed the most unlimited confidence. If there be any merit in our financial system reported by Hamilton, and preserved through all the changes of parties, Mr. Cabot is entitled to a large share of that merit.

He maintained a wise and careful self-government, disclaiming the bondage of sense; in pleasures, regarding the boundaries prescribed by nature, by health and by duty. He was a conspicuous

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\* Boston *Daily Advertiser*, April 22, 1823; "Discourse," by Rev. John T. Kirkland, D. D.



instance of gentleness to the faults and weaknesses of others, united with depth of principle, and entire independence and frankness. He was equitable and candid in his judgment of men, whilst he estimated their characters with exact discrimination. For forty years, he was the wise, cool, considerate counsellor.

“ He was a sincere and devout Christian, and was a member of the church under the care successively of Kirkland, Thatcher, and Greenwood. He viewed the great fundamental principles of Christianity, as entirely adapted to the nature and state of man, the surest basis of morals, and the chief source of consolation.”

A son and daughter survived him ; the latter became the wife of Rev. Dr. Kirkland.

Cabotville, Mass., was named from Mr. Cabot.



## JOHN CARVER.

GOVERNOR OF PLYMOUTH COLONY, 1620-1621.\*

JOHN CARVER, a native of England, died at Plymouth, Mass., April, 1621.

During the reign of King James, certain ones of the established Episcopal church became restless for larger religious freedom. Rev. John Robinson was among the dissatisfied. He and as many of his congregation as found it in their power, left England in 1607, and settled in Amsterdam, whence in 1609 they removed to Leyden.

Mr. Carver possessed a good estate in England, a large proportion of which was spent in removal, first to Holland, then to America. In Holland he was connected with the church under Mr. Robinson's care, and held the office of Deacon.

When the time came for the Pilgrims to seek a new and permanent home, the church under Mr. Robinson employed Deacon John Carver and Mr. Robert Cushman as their agents to London to obtain a grant of territory for settlement on American soil. Their mission secured the promise of a patent. "When the agents returned and made their report, a day of humiliation, thanksgiving, and prayer was observed, in reference to the interesting circumstances in which they were placed."

Mr. Carver was the first signer of the compact on board the *Mayflower*, in the harbor of Cape Cod. The harbor being without the territory of the North Virginia Company, and the charter which they held thereby becoming null and void, opportunity was

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\* Moore's "Governors of New Plymouth"; "New England's Memorial," by Morton; Young's "Chronicles of the Pilgrims"; Belknap's "American Biography."

open for any restless spirits that might be on board, to awake faction and disturbance. It was thought prudent to establish a simple and effective form of government, and the following was their compact.

"In the name of God, Amen. We, whose names are underwritten, the loyal subjects of our dread sovereign lord, King James, by the Grace of God, of Great Britain, France and Ireland, King, Defender of the Faith, etc., having undertaken, for the Glory of God, and advancement of the Christian faith, and honor of our King and country, a voyage to plant the first colony in the northern part of Virginia, do, by these presents, solemnly and mutually, in the presence of God and one another, covenant and combine ourselves together into a civil body politic, for our better ordering and preservation, and furtherance of the ends aforesaid, and by virtue hereof to enact, constitute and frame such just and equal laws, ordinances, acts, constitutions, and offices, from time to time, as shall be thought most meet and convenient for the general good of the colony; unto which we promise all due submission and obedience.

"In witness whereof, we have hereunder subscribed our names, at Cape Cod, the 11th of November, A. D. 1620."

The compact being settled, "they chose Mr. John Carver, a man godly and well approved amongst them, to be their Governor for that year."

Between Mr. Carver and Massasoyt, a treaty of peace was established.

Assurances were given to the Chief, "that King James saluted him with words of love and peace, and that our Governor desired to see him, and to truck with him, and to confirm a peace with him, as his next neighbor." After salutations, our Governor kissing his hand, the King kissed him; and so they sat down. Then they treated of peace, which was: "That neither he nor any of his, should injure or do hurt to any of our people. And if any of his did hurt any of ours, he should send the offender, that we might punish him. That if any of our tools were taken away, when our people were at work, he should cause them to be restored: and if ours did any harm to any of his, we would do the like to them. If any did unjustly war against him, we would aid him; if any did war against us, he should aid us. . . That when their men came to us, they should leave their bows and arrows behind them, as we should do our pieces when we came to them."

After all was done, the Governor conducted him to the brook, and there they embraced each other. This treaty was kept with fidelity as long as Massasoyt lived, but was afterwards, in 1675, violated by Philip, his successor.

The Bradford and Winslow *Journal* of April 5, 1621, records as follows :

“ While we are busy about our seed, our Governor, Mr. Carver, comes out of the field very sick ; complains greatly of his head. Within a few hours his senses fail, so as he speaks no more, and in a few days after dies, to our great lamentation and heaviness. His care and pains were so great for the common good, as therewith, it is thought, he oppressed himself and shortened his days ; of whose loss we cannot sufficiently complain ; and his wife deceases about five or six weeks after.”

Mr. Carver's pastor, Rev. John Robinson, reveals his esteem in his parting letter to him.

“ MY DEAR BROTHER :

“ I received enclosed your last letter and note of information, which I shall carefully keep and make use of as there shall be occasion. I have a true feeling of your perplexity of mind and toil of body ; but I hope that you, having always been able to plentifully administer comfort unto others in their trials, are so well furnished for yourself, as that far greater difficulties than you have yet undergone (though I conceive them to be great enough) cannot oppress you though they press you as the Apostle speaketh. ‘The spirit of a man (sustained by the Spirit of God) will sustain his infirmity.’ I doubt not so will yours ; and the better much, when you shall enjoy the presence and help of so many godly and wise brethren, for the bearing of part of your burden. . . Now what shall I say or write unto you and your good wife, my loving sister ? Even only this ; I desire and always shall, mercy and blessing unto you from the Lord, as unto my own soul ; and assure yourself that my heart is with you, and that I will not fore-slow my bodily coming at the first opportunity. I have written a large letter to the whole, and am sorry I shall not rather speak than write to them ; and the more, considering the want of a preacher, which I shall also make some spur to my hastening towards you. I do ever commend my best affection unto you ; which if I thought you made any doubt of, I would express in more, and the same more ample and full words. And the Lord, in whom you trust, and whom you serve even in this business and journey, guide you with his hand, protect you with his wing, and show you and us his salvation in the end, and bring us in the meanwhile, together in the place desired (if such be his good will) for his Christ's sake. Amen.

“ Yours,

“ JOHN ROBINSON.”

“ July 27, 1620.”

The historian, Rev. Dr. Belknap, speaks as follows of Mr. Carver :

“Piety, humility and benevolence were eminent traits in his character. It is particularly remarked that in the time of general sickness which befel the colony, and with which he was affected, after he had himself recovered, he was assiduous in attending the sick, and performing the most humiliating services for them, without any distinction of persons or character.”

Mr. Carver had children, and it is stated that they attained no civil honors.

The broadsword which belonged to him is deposited in the cabinet of the Historical Society at Boston.

## REUBEN ATWATER CHAPMAN.

CHIEF-JUSTICE OF MASSACHUSETTS SUPREME COURT, 1868-1873.\*

REUBEN A. CHAPMAN, son of a farmer and grandson of a Connecticut clergyman, was born at Russel, Hampden County, Mass., September 20, 1801, died at Fluelen, Switzerland, June 28, 1873.

His early advantages were limited, and at nineteen years of age he became a clerk in a store at Blandford. Here he attracted the attention of a lawyer, who invited him to become a student in his office. The offer was accepted, and he was admitted to the bar. He practiced successively at Westfield, Monson, Ware and Springfield. In the latter place he connected himself with George Ashmun, and for twenty years, the firm of Chapman & Ashmun was among the most successful in the State.

In September, 1860, he was appointed an Associate Justice of the Massachusetts Supreme Judicial Court, and on February 7, 1868, he was appointed Chief-Justice. He was a Presidential Elector in 1860, and supported Mr. Lincoln.

Mr. Chapman was one of the original founders of the South Congregational Church of Springfield, and was its first Sunday-school superintendent. He accepted the Bible as the inspired Word of God, and held what is called the Evangelical Faith, regarding Jesus Christ as the Divine Redeemer of mankind. The Sabbath always found him in the place of worship, and he was habitually present at the weekly prayer meeting. He enjoyed the good old hymns and tunes, and loved to sing them. He was interested in Home Evangelization, reaching with religious

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\* Appleton's "Cyclopædia of Biography"; "Discourse," by Rev. S. G. Buckingham.

influences the neglected neighborhoods; and in the work of Missions, Home and Foreign. He was a friend to the temperance cause, and could pity as well as blame those who had fallen under the control of appetite. "There are those who were once miserable in vice, but who for years have led temperate and virtuous lives, who will tell you 'Squire Chapman pulled me out of the ditch.'"

When the war of the Rebellion broke out, he counselled from the first the liberation of the slaves.

Amherst College conferred upon him the degree of LL. D. 1861.

## SAMUEL CHASE.

SIGNER OF THE DECLARATION OF INDEPENDENCE, 1776.\*

REV. THOMAS CHASE, father of Samuel, a native of England, emigrated to America; married a farmer's daughter; settled for a time in Somerset County, Md.; in 1743 removed to Baltimore to take charge there of St. Paul's Episcopal Church. His attainments in classical learning were of superior order.

Samuel Chase was born in Somerset County, Md., April 17, 1741; died June 9, 1811.

He was carefully educated by his father; studied law at Annapolis; was admitted to the bar in 1761, and in Annapolis commenced practice. "Here his talents, industry, intrepidity, imposing stature, sonorous voice, and energetic elocution raised him to distinction."

He was sent by Maryland as a delegate to the Continental Congress, serving from 1774 to 1778; again in 1784 and 1785; and was a signer of the Declaration of Independence. On the floor of Congress he gave a stern rebuke to the Society of Friends, for alleged disloyalty. In 1791 he was appointed Chief-Justice of the Supreme Court of Maryland; and in 1796 he was appointed by Washington Associate Judge of the United States Supreme Court.

In the year 1794 two men were tarred and feathered in the public streets of Baltimore, and Judge Chase caused two respectable and popular men to be arrested as ringleaders. They refused to give bail, and the Judge directed the Sheriff to take one of the prisoners to jail. The Sheriff replied that he apprehended resist-

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\* "Lives of the Signers," by Rev. Charles A. Goodrich Force's "American Archives"; Drake's "Dictionary of American Biography."



ance. "Summon the *posse comitatus*," exclaimed the Judge. "No one will serve," said the Sheriff. "Summon me, then," said Judge Chase, "I will be the *posse comitatus*, and will take him to jail." A member of the bar requested the Judge to waive the commitment. "God forbid," replied the Judge, "I will do my duty." He requested the parties to meet him the next day, and to give him the required security. He was told that the next day would be the Sabbath. "No better day," said Judge Chase, "can be named. I will meet you here, and from this seat of justice I will go to the house of God." On Monday the required security was given, but the grand jury instituted charges against Judge Chase himself, for holding at the same time two incompatible offices, that of Chief-Justice of the criminal court, and that of Justice of the general court of the state. To this presentment Judge Chase replied with moderation yet with firmness, and informed the jury that they had touched upon topics beyond their province. He assured them that whatever opinions they might form, or whatever resentments they might indulge, he should ever respect them as the grand inquest of the State of Maryland.

On a visit to Baltimore, in 1783, Mr. Chase was invited to attend the meeting of a debating club. One of the speakers especially attracted his attention, and approaching him at the close, he advised him to study law. He was a clerk in an apothecary's shop, and without means. Mr. Chase offered him the benefit of his library, his instruction, and his table. The young man accepted the offer, became a distinguished lawyer, and became Attorney-General of the United States. It was William Pinckney.

In the days of the Revolution Mr. Chase wrote with boldness:

To General Sullivan: "The sullen, unrelenting monarch of Britain should never lord it over me. I despise, I hate, and wish to destroy him and all such tyrants."

He wrote with affection toward particular friends.

To General Gates: "I have not heard from my friend General Schuyler since his treaty with the savage princes of the wilderness. I cannot express the respect, the affection and friendship, with which I desire to be remembered to that gentleman. . . . Present my warmest wishes to General Arnold. Every good attend you. Farewell."

In these same days of the Revolution, John Adams writes to Samuel Chase: "If you imagine that I flatter myself with happiness and halcyon days, after a separation from Great Britain, you are mistaken again. I do not expect that our New Governments will be so quiet as I could wish; nor that happy harmony, confidence, and affection, between the colonies, that every good American ought to study, labor, and pray for, for a long time; but freedom is a counter balance for poverty, discord and war, and more. It is your hard lot and mine to be called into life at such a time; yet even these times have their pleasures."

In the year 1786 Mr. Chase removed from Annapolis to Baltimore, at the pressing invitation of his friend, Colonel Howard, who presented him with a square of ten lots of land. Here he erected a house, making it his residence.

In his last sickness he appeared calm and resigned. "He spoke of his domestic affairs with great propriety, and to his weeping family recommended composure and fortitude. He was a firm believer in Christianity, and but a short time before his death, having partaken of the Sacrament, he declared himself to be in peace with all mankind. In his will he directed that no mourning should be worn for him, and requested that only his name, with the dates of his birth and death, should be inscribed on his tomb."

## SALMON PORTLAND CHASE.

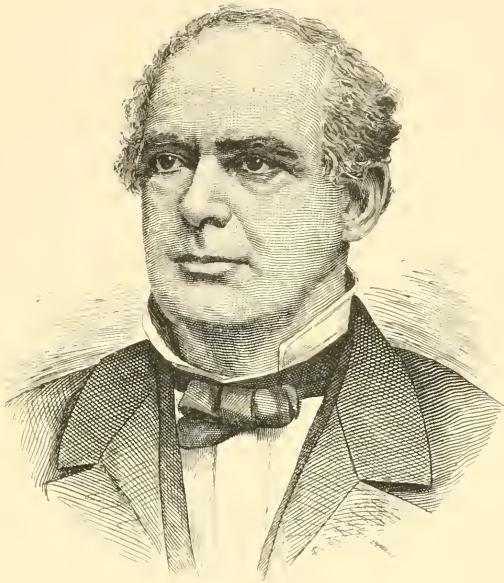
CHIEF-JUSTICE OF U. S. SUPREME COURT, 1864-1873.\*

HONORABLE SALMON CHASE, great-grandfather of Salmon Portland, married Mary Dudley, and lived to the age of ninety-three years. His second son, Dudley Chase, was grandfather to Salmon Portland.

Ithamar Chase, father of Salmon Portland, married Jannette, daughter of Alexander Ralston, of Keene, N. H., by whom he had eleven children. The son says of his father: "He was well informed for one who had only the education of country schools . . . He kept me pretty straight by the mildest means. One day I and two or three more were rolling nine-pins. There was an alley on our premises. My father came and said: 'Salmon, come and go with me to the field.' I lingered, hating to leave the game. 'Won't you come and help your father?' Only a look with that. All my reluctance vanished, and I went with a right good-will. He was esteemed among his neighbors, was elected and for many years re-elected to the Council of New Hampshire, and was much talked of for Governor. He was a Justice of the Peace, and administered equity. I have heard that he was less careful of form than substance, so much so that when a couple called upon him to be married at a rather late hour, when he had retired to bed, unwilling to disappoint the young folks, and equally unwilling to dress himself and come down, he married them from his window, and told the groom to come for his certificate next morning. A kindly gentleman was my father, . . . I remember no angry word from his lips; . . . he was an

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\* "Private Life and Public Services of Salmon P. Chase," by Robert B. Warden; Cincinnati, 1874; Appleton.



*C. P. Jones*



upright Christian man." The mother's character is illustrated in the following words to her son, in a letter of August, 1825. [Referring to his teaching] ". . . I should like to have you take this school, and it would be more convenient for me to see to your clothes, and you could study there as well as at Hanover . . . I have not got your shirts made yet, but hope to have them by the time . . . Dear Salmon, let not your studies, friends, and acquaintances, keep you from the love of God. Remember that every good and perfect gift comes from God, our only Saviour and Redeemer. Salmon, go to him, and praise his name for his goodness to you and mine.

"From your affectionate mother, JANNETTE CHASE."

Salmon Portland Chase, the eighth child of Ithamar and Jannette Chase, was born in Cornish, N. H., January 13, 1808, died in New York City, May 7, 1873.

He was a pupil under Daniel Breck, who became a jurist in Kentucky; spent three years with his uncle Philander Chase, Bishop of Ohio; entered Cincinnati College, and graduated at Dartmouth College in 1826. He studied law with William Wirt, at Washington, D. C., teaching at the same time a classical school, and settled in his profession at Cincinnati, O.

In 1837, he defended a fugitive slave woman claimed under the law of 1793, taking ground against the constitutionality of that law. In other instances also he acted as counsel for those who were claimed as fugitives, and the colored people of Cincinnati, appreciating his services, presented him with a silver pitcher.

He was a Senator in Congress from 1849 to 1855, was elected Governor of Ohio in 1855, and re-elected in 1857. In 1860 he was again chosen Senator in Congress, but on the day after he took his seat, the following document transferred him to the Cabinet.

"ABRAHAM LINCOLN, *President of the United States of America.*

"To all who shall see these presents, Greeting: Know ye, that reposing special trust and confidence in the patriotism, integrity and abilities of Salmon P. Chase, of Ohio, I have nominated, and by and with the advice and consent of the Senate, do appoint him to be Secretary of the Treasury of the United States, and do authorize and empower him to execute and fulfil the duties of that office according to law, and to have and to hold the said office, with all

the powers, privileges, and emoluments thereunto of right appertaining, unto him, the said Salmon Portland Chase, during the pleasure of the President of the United States, for the time being.

“In testimony whereof, I have caused these letters to be made patent, and the seal of the United States to be hereunto fixed.

“Given under my hand, at the city of Washington, the fifth day of March, in the year of our Lord, one thousand eight hundred and sixty-one, and of the Independence of the United States of America, the eighty-fifth.

“ABRAHAM LINCOLN.

“By the President :

“WILLIAM H. SEWARD, *Secretary of State.*”

Mr. Chase at once took up the emergency occasioned by the Civil War. He asked the New York bankers to acquiesce in the matter of loans. “If you cannot,” said he, “I shall go back to Washington, and issue notes for circulation, for it is certain that the war must go on until the Rebellion is put down, if we have to put out paper until it takes a thousand dollars to buy a breakfast.” He administered his work during these trying days with ability and to the satisfaction of the country. He resigned this position in June, 1864, and the following December was made Chief-Justice of the United States Supreme Court, to fill the vacancy caused by the death of Roger B. Taney. In this office he presided at the Impeachment trial of President Johnson in 1868.

The Christian character of Mr. Chase is portrayed in passages from his journal as follows :

“This day has been marked by no extraordinary event ; rose, as usual, of late, before sunrise ; breakfasted with sister Alice and little Kate. Read Scriptures (Job) to little Kate, who listened and seemed to be pleased, probably with the solemn rhythm—for she certainly can understand very little ; then prayed with her ; then to town in omnibus ; unshaven, for want of time.”

“When shall I learn to subdue all hastiness of temper, all petulance, all selfishness ? When shall I be thoroughly imbued with a humble, self-denying, holy spirit ? O Lord, my Saviour, do thou assist and teach me. I have been diligently engaged for two weeks on an argument for the Supreme Court of the United States, which I have finished to-night, in the case of the Bank of the United States *vs.* Longworth and others.”



“Conversed with my dear wife . . . ‘You don’t know,’ said she, ‘how delighted I was when you kneeled down with me after we were married. I thought I should be inexcusable if I did not become pious—all difficulties seemed taken out of the way . . .’”

“To-day I rose too late ; attended to private and family prayer ; afterward read several chapters in Leviticus ; having again began to read the Scriptures in course, intending to read the Old Testament in private and the New with the family ; the 19th chapter ; analyzed and compared its precepts with the ten commandments, which it expands and enforces in a most admirable manner. It is my deliberate opinion that all the writings of all moral and political philosophers do not contain so much practical wisdom, whether applicable to States or persons.”

“Going to the Court this morning I met Mr. —, on the sidewalk. This individual has manifested a singular feeling of malevolence toward me ever since . . . He avoids meeting my eye, and shuns speaking to me. I do not regret this in itself, because his character is such as to render association with him undesirable ; but I am unwilling to be on bad terms with any one. I cherish no malevolent feelings toward him. On the contrary, I sincerely forgive his assault upon me, and was willing to speak to him to-day, but he looked the other way as he passed me, and we did not speak.”

“This morning, I rose about half-past six o’clock—was interrupted in dressing, and did not get ready for family prayers until about half-past seven. Then attended family prayers, but was cold and formal. Neither my thoughts nor my affections seemed free. Repeated, as usual, while dressing, a considerable part of the 119th Psalm, and afterward, during the day, the whole of the residue. I do hope the Word thus hid in my heart will keep me from sinning against God. Nothing saves me from absolute despair, in the contemplation of the perverseness and guilt of my heart, but the certainty that the atonement is infinite, and that the Holy Spirit is pledged to those who ask.”

“This morning I did not rise till past seven o’clock, and had time only for family prayer and breakfast, after dressing, before the bell rang for the Sunday-school, which I attended. The num-

ber present exceeded seventy; I purposed addressing them but did not . . . Spent the morning chiefly in reading various articles of a religious character in the New York *Evangelist*; was interested particularly by a condensed sketch of the results of missionary enterprise. How few are at any pains to inform themselves on the subject, the most deeply interesting, except one's personal salvation, to every true Christian."

Mr. Chase penned the following to C. R. Miller: "For myself, I have no love for political life; I am in it from necessity, not choice or advantage. Cheerfully would I resign my position to any man who would do my work in it. I am not insensible to its honors or advantages; but in my judgment, they are more than counterbalanced by its responsibilities and its discomforts."

## THOMAS CHITTENDEN.

FIRST GOVERNOR OF VERMONT, 1778-1796.\*

THOMAS CHITTENDEN was born in East Guilford, Conn., January 6, 1730; died in Williston, Chittenden County, Vt., August 24, 1797.

In youth he labored on his father's farm, and was allowed only the advantages of a common school education.

In his eighteenth year he went to sea, was captured by a French vessel of war, and landed on a West India island without money and without friends. After much suffering and fatigue he found his way home, determined "never again to leave his plough, to go ploughing on the deep."

When in his twentieth year, he was married to Elizabeth Meigs, and soon after removed to Salisbury, "where by his industry and economy he acquired a handsome landed property."

"He represented Salisbury in the Legislature in the years 1765, '66, '67, '68, '69, and '72. He was also Colonel of a regiment of militia and a Justice of the Peace."

Having determined to leave Connecticut and remove to the New Hampshire Grants, he joined with his neighbor, Jonathan Spafford, in the purchase of a tract of land at Williston, on the Onion River. This was divided, giving each a valuable farm. Mr. Chittenden moved with his family, ten in all, in May, 1774. The War of the Revolution came on, the Northern frontier was exposed, and he removed from place to place, returning to Williston in 1787.

Mr. Chittenden was a member of the committee appointed to

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\* Memoir, by Daniel Chipman; Thompson's "History of Vermont"; Appleton; Allen.

petition Congress to acknowledge the independence of Vermont, and was a member of the convention held at Windsor, July 2, 1777, which formed the first Constitution of the State. This Constitution was modelled after the Constitution of Pennsylvania; and section ninth of the "Frame of Government" enjoins concerning civil officers:

"That each member of the House of Representatives, before he takes his seat, shall make and subscribe the following declaration, viz.: 'I do believe in one God, the Creator and Governor of the Universe, the rewarder of the good, and the punisher of the wicked. And I do acknowledge the Scriptures of the Old and New Testament to be given by divine inspiration, and own and profess the Protestant religion.' And no further or other religious test shall ever hereafter be required of any civil officer or magistrate in the State."

Mr. Chittenden was elected the first Governor of Vermont in 1778, which office he held with the exception of one year until 1796. Before the Legislature at its session in October, 1796, he spoke as follows:

"GENTLEMEN OF THE COUNCIL AND ASSEMBLY:

". . . But a few years since, we were without constitution, law, or government, at war with a potent foreign power, opposed by a powerful neighboring state. . . . Now your eyes behold the happy day when we are in the enjoyment of a well regulated government, suited to the situation and genius of the people, acknowledged by all the powers of the earth, supported by the Congress, at peace with our sister States, among ourselves, and with the world. . . .

"This is the day we have appointed to nominate all our subordinate, executive and judicial officers, throughout the State, for the present year. The people by free suffrages, have given us the power, and in us they have placed their confidence; and to God, to them, and to our own consciences we are answerable. Suffer me then as a father, as a friend, and as a lover of this people, and as one whose voice cannot be much longer heard here, to instruct you, in all your appointments, to have regard to none but those who maintain a good moral character—men of integrity, and distinguished for wisdom and abilities; in doing this, you will encourage virtue, which is the glory of a nation, and discountenance and discourage vice and profaneness, which are a reproach to any people."

"Governor Chittenden was regular in his habits and his style of living was plain. Though destitute of many of the qualifications

usually deemed essential in a statesman, he possessed all that were necessary and none that were superfluous, in the times in which he lived, and was probably far better fitted to be the leader and Governor of the hardy but uncultivated settlers of Vermont, than would have been a man of more theoretic knowledge or polite accomplishments."

"Gentlemen from the other States, who transacted business with him, expressed their astonishment that he could so well read their designs. He seldom attempted to induce any one to support any proposed measure, by giving his own opinion, and supporting it by arguments; but by asking advice, and putting questions so adroitly as to elicit the desired answer. And thus each individual had the vanity to believe that the Governor was following his advice, that his opinion had prevailed; and he would support with earnestness."

"Mr. Chittenden was a professor of religion, believing in the Son, to the glory of God the Father. In times of scarcity, which are not unfrequent in new settlements, he displayed a liberal spirit. His granary was open to the needy. In cases where he had given offence and made an enemy, he never treated him as an enemy."

His second son, named Martin, graduated at Dartmouth College in 1789, and his health not admitting of his studying a profession, commenced farming at Jericho, Chittenden County. He represented the town in the Legislature several successive years, was Representative in Congress from 1803 to 1813, and Governor of the State 1813 and 1814. At the age of thirty-three he was appointed Major-General of the militia.

## ROGER CLAPP.

REPRESENTATIVE IN MASSACHUSETTS LEGISLATURE, 1652-1665.\*

ROGER CLAPP came from England with the first settlers of Dorchester, Mass., in the ship *Mary and John*.

He was admitted a freeman in 1634; was made Lieutenant of the Dorchester Trained-band in 1644; and Lieutenant of the Artillery Company in 1655.

Dorchester elected him a Representative to the General Court in 1652, and he served the town in that capacity thirteen years.

On the 10th of August, 1665, the General Court appointed him Captain of the Castle, the principal Fortress in the Province. He held the position twenty-one years, residing with his family at the Castle. For sixty years he was a member of the church at Dorchester.

The following is from Mr. Clapp's own pen as addressed to his children:

"My father was a man fearing God, and in good esteem among God's faithful servants. His outward estate was not great. We were five brethren, of which I was the youngest, and two sisters. God was graciously pleased to breathe by his Holy Spirit, I hope, in all our hearts, if in mine; which I am not altogether without hopes of. . . .

"God brought me out of Plymouth the 20th of March, in the year 1629, and landed me in health at Nantasket, on the 30th of May. . . .

"Now coming into this country, I found it a vacant wilderness in respect of English. There were indeed some English at

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\* Whitman's "History of the Ancient and Honorable Artillery Company"; "Memoirs of Roger Clapp," Dorchester edition, Boston, 1844.



Plymouth and Salem, and some few at Charlestown. Planting time being past, shortly after, provision was not to be had for money. Many a time, if I could have filled my belly, though with mean victuals, it would have been sweet unto me. Fish was a good help unto me, and others. Bread was so very scarce, that sometimes I thought the very crusts of my father's table would have been very sweet unto me. And when I could have meal and water and salt, boiled together, it was so good, who could wish better? I took notice of it, as a great favor of God unto me, not only to preserve my life, but to give me *contentedness*, in all these straits. . . .

“In those days, the Lord Jesus Christ was so plainly held out in the preaching of the Gospel, and the absolute necessity of the new birth, and God's Holy Spirit was pleased to accompany the Word with such efficacy, that our hearts were taken off from *Old England*, and set upon Heaven. The discourse not only of the aged but of the youth also, was not, How shall we go to England (though some few did not only so discourse, but also went back again) but how shall we go to Heaven? Have I true grace wrought in my heart? Have I Christ or no? O how did men and women, young and old, pray for grace, beg for Christ in those days; and it was not in vain. Many were converted, and others established in believing. . . .

“O the many tears that have been shed in Dorchester Meeting-house, both by those that have declared God's work on their souls, and also by those that heard them! In those days, God, even our own God, did bless New England.

“I find by what I heard from those that publicly declared what God had done for their souls, in bringing them unto Christ by faith, that God doth work divers ways upon the hearts of men, even as it pleases him. . . .

“If ever there were the work of grace wrought savingly upon my heart, the time when, the place where, the manner how, was never so apparent unto me, as some in their narrations say it hath been unto them.

“I did, and do still hope, that my love to the saints was, and is, rightly grounded; and that for these reasons.

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“If I perceive, or do but hear of a man or woman that feareth God, let him be rich or poor, English or Indian, Portugal or Negro, my very heart closeth with him.

“My heart doth most close with, and most highly prize those that are most excellent, most holy, most worthy instruments of God’s glory and his people’s good.

“And now, dear children, . . . while I am in health and strength, I thought good to put into writing and leave with you, what I have desired in my heart, and oftentimes expressed to you with my tongue. I say, I do here charge you solemnly, and every one of you, as if I did charge you every one by name : Sons, Daughters, and Grandchildren, that now are capable of understanding, and as you shall be capable from time to time ; and Servants, or any other whom God has placed within my gates : I say, I charge you, that every one of you fear the Lord our God, and obey his commandments. . . .

“Study to know your own hearts, to know the plague that is in them. There is a plague in every man’s heart, the deadly plague of sin.

. . . . “Come to the Lord Jesus Christ, the great Physician for help.

“Watch over your hearts, your hands, your eyes, your ears, and your tongues. For sin will assault you in every part, by every sense.

“Worship God in your families. Do not neglect family prayer morning and evening. And be sure to read some part of the Word of God every day in your families, in ordinary course.

“And I lay it as a solemn charge that you pray to God in secret. . . . Pray in secret, though you have not a closet or a door to shut. You may pray alone in the woods, as Christ did in the mountain. You may pray as you walk in the field, as Isaac did. When employed in business, you may lift up your hearts in prayer as Nehemiah did.

“And I do also charge you, to live in love and peace among yourselves. . . .”

So greatly was Mr. Clapp beloved by the pious people of Dorchester that in the year 1676, when taken sick, they kept a

day of fasting and prayer to beg his life of God, and when he recovered, a day of thanksgiving.

He was united in marriage, November 6, 1633, to Johannah, daughter of Thomas Ford, of Dorchester, England, when in the seventeenth year of her age. She with her parents came over in the same ship with himself, and settled also in Dorchester. "She was a godly and exemplary woman." The relation continued fifty-seven years. They had fourteen children, ten sons and four daughters.

"Memoirs of Roger Clapp" have been published in six editions. Boston, 1731, 1760, 1774, 1817; Pittsfield, 1824; Boston, 1844.

## JOHN CLARKE.

DEPUTY-GOVERNOR OF RHODE ISLAND COLONY, 1669.\*

JOHN CLARKE was born in Bedfordshire, England, October 8, 1609, died at Newport, April 20, 1676.

He was a physician in London, and of his literary tastes the following passage in his will bears evidence. "Unto my loving friend, Richard Bailey, I give and bequeath my Concordance and Lexicon to it belonging, written by myself, being the fruit of several years' study; my Hebrew Bibles, Buxtorff's and Passor's Lexicon, Cotton's Concordance, and all the rest of my books."

He writes: "In the year 1637 I left my native land, and in the ninth month of the same, I (through mercy) arrived at Boston. I was no sooner on shore, but there appeared to me differences among them concerning the covenants. Some pressed hard for a covenant of works, others pressed as hard for a covenant of grace."

So much was he displeased with the tone of public feeling in Massachusetts Colony, especially as evinced in the banishment of Mr. Wheelwright and Ann Hutchinson, that he proposed to several of his friends to remove with him out of a jurisdiction that was the seat of so much intolerance. They agreed to act in concert, and seemed to be directed to that portion of New England where Roger Williams had gone. Loading their goods on a vessel, they sent it around Cape Cod, while they themselves went overland to Providence. Welcomed by Mr. Williams, he advised their settling at Sowams, in Barrington, if the way was open; if not, at Aquidneck Island. With Mr. Clarke and two others Mr. Wil-

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\* "History of the Baptists in New England," by Isaac Backus; Sprague's "Annals of American Pulpit."

liams went to Plymouth to ascertain if that colony claimed Sowams as within her jurisdiction. They were told that Sowams was "the garden of their patent," but that Aquidneck was free, and there if they would settle, they should be "treated and assisted as loving neighbors." They welcomed the opportunity, and on March 7, 1638, incorporated themselves as a body politic.

They purchased Aquidneck of the Indian Sachems, and called it the Isle of Rhodes, or Rhode Island; the Indian deed bearing date March 24, 1638. Mr. Clarke was one of the nine who in May, 1639, founded Newport, at the opposite end of the island. In 1644 he assisted in founding there the First Baptist Church, the second of that denomination in America, and assumed its pastorate.

Mr. Clarke was associated with Obadiah Holmes in punishment at the hands of Massachusetts authorities, as appears by the following. "In July, 1651, Messrs. Clarke, Holmes and Crandal were deputed by the Baptist Church in Newport to visit William Witter, an aged member of that church, who resided in Lynn, near Boston. They visited their aged brother, and the next day being the Sabbath, they concluded to spend it in worship at his house. Mr. Clarke presented the text: *Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation.* And his testimony is this:—'While I was imparting to my companions in the house where I lodged, and to four or five strangers that came in unexpected after I had begun; opening and proving what is meant by the *hour of temptation*, what by the *word of his patience*, and their keeping it, . . . while, I say, I was yet speaking, there comes into the house where we were, two constables, . . . telling us that they were come with authority from the magistrate to apprehend us. I then desired to see the authority by which they thus proceeded, whereupon they plucked forth their warrant': . . .

"By virtue hereof, you are required to go to the house of William Witter, for certain erroneous persons, being strangers, and them to apprehend, and in safe custody to keep, and to-morrow morning by eight o'clock to bring them before me,

ROBERT BRIDGES."

Mr. Clarke was sentenced to pay a fine of twenty pounds or in default be whipped, and Mr. Holmes was sentenced to pay a fine

of thirty pounds or be whipped. Mr. Holmes writes: "Although there were that would have paid the money if I would accept it, yet I durst not accept of deliverance in such a way. . . . I be-took myself to my chamber, where I might communicate with my God, commit myself to him, and beg strength from him. I had no sooner sequestered myself, but Satan lets fly at me, saying, 'Remember thyself, thy birth, breeding, and friends, thy wife, children, name and credit;' but as this was sudden, so there came in sweetly from the Lord as sudden an answer: 'T is for my Lord; I must not deny him before the sons of men.' And as the man began to lay the strokes upon my back, I said to the people, 'Though my flesh should fail, and my spirit should fail, yet my God would not fail.'" In a manuscript by Gov. Joseph Jenckes it was written:—"Mr. Holmes was whipped thirty stripes, and in an unmerciful manner. . . . But Mr. Clarke being a scholar bred, a friend of his paid his fine."

He served as agent for the Colony in England, in obedience to a request drawn up as follows: "We, whose names are here underwritten, being resolved to make our address unto the Parliament of England, in point of our lands and liberties, . . . do earnestly request Mr. John Clarke to do his utmost endeavors in soliciting our cause in England, and do hereby engage ourselves to the utmost of our estates to assist. . . . Witness our hands the 15th of October, in the year of our Lord God, 1651."

He left behind him a writing revealing his belief, "that all things, with their causes, effects, circumstances, and manner of being, are decreed by God." His objectionable teaching was, that baptism, or dipping in water, was an ordinance to be administered only to those who gave evidence of repentance toward God, and faith in Jesus Christ.

He published in London: "Ill News from New England, or a Narrative of New England's Persecution."

Mr. Clarke was three times married. First to Elizabeth, daughter of John Harges, Esq., of Bedfordshire; second to Mrs. Jane Fletcher, and his third wife was Mrs. Sarah Davis.

His brother, Joseph Clarke, was a member of the First Baptist Church in Newport, "adorned his profession for above forty years, and was often a Ruler in the State."

## JOSEPH CLAY.

U. S. DISTRICT JUDGE FOR DISTRICT OF GEORGIA, 1796-1801.\*

JOSEPH CLAY, father of Joseph, was a "Revolutionary patriot and soldier and an exemplary Christian."

Joseph Clay of the present sketch was born in Savannah, Ga., August 16, 1764, died there January 11, 1811.

"He graduated at Princeton College, New Jersey, in 1784, the leading scholar in his class. Returning to Georgia, he entered upon the study of law, was admitted to the Bar, and continued in practice until 1795. The year following, he was appointed District Judge of the United States for the District of Georgia, and presided in that court until 1801, when he resigned the office. He was a member of the Convention of 1798, which framed the Constitution of Georgia, the original draft of which was from his own pen.

"While actively engaged in his judicial duties, the subject of personal religion presented itself to his mind, and engrossed his thoughts. He made a public profession of his faith, and joined the Baptist church at Savannah, under the pastoral care of the Rev. Mr. Holcombe. That church called him to the ministry, and he was ordained as assistant pastor. In the autumn of 1806, he made a visit to New England, which resulted in his accepting the pastorate of the First Baptist Church in Boston, previously occupied by Rev. Dr. Stillman. His installation occurred August 19, 1807, Mr. Clay himself preaching the installation sermon."

"A lawyer in Providence once hearing him preach, remarked to a friend, 'See what a lawyer can do.' The reply was, 'See what the grace of God can do with a lawyer.'"

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\* Sprague, v. 6, Sketch by Berrien; "Princeton College, Eighteenth Century," by Alexander.

The following, touching the question of regeneration, was uttered by Mr. Clay: "This being born again, sometimes called the new birth, or regeneration, is no trivial change. It is not a mere external reformation, or the relinquishment of some vicious practices. Such reformation may arise from various causes, and indicate externally extensive amendment, without any moral change being effected in the heart; nay, a self-righteousness may be produced, that is directly opposed to grace."

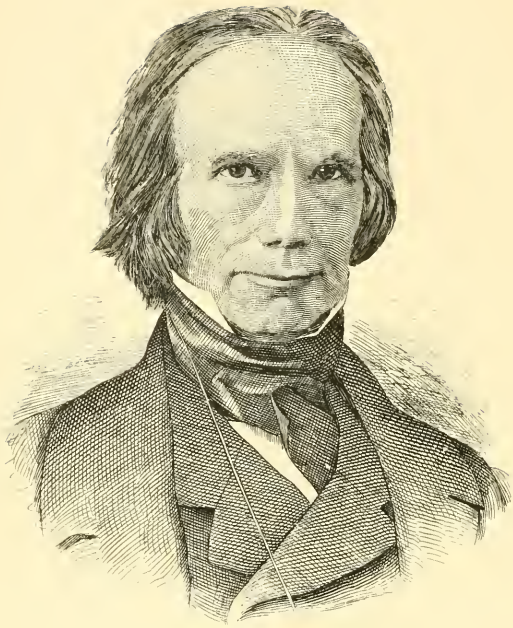
Mr. Clay was a man of fine personal appearance, above the medium height, with a countenance strikingly intellectual and expressive of great benevolence.

His eldest daughter married into the family of the Hon. William Gray, of Massachusetts.

His discourse at his own installation in Boston was published, and may be found in the Library of the American Antiquarian Society, Worcester.







H. Cay

## HENRY CLAY.

SENATOR IN CONGRESS, 1806, 1809, 1831-1842, 1849-1852.\*

JOHN CLAY, native of Virginia, father of Henry, was a Baptist clergyman in moderate circumstances. He married Elizabeth, daughter of George Hudson, by whom he had eight children, three daughters and five sons.

Henry Clay was born in Hanover County, Va., April 12, 1777, died at Washington, D. C., June 29, 1852.

He pursued his studies at "a school-house made of a crib of logs."

In attending to the supplies of the meal-barrel, he journeyed with his bag, on horseback, to a neighboring mill.

When fourteen years of age, he became a clerk in a retail store in Richmond.

His mother married for her second husband a Mr. Watkins, and through his influence, Henry obtained a position in the office of Mr. Tinsley, Clerk of the Court of Chancery. Passing four years here, and one year in the office of Robert Brooks, about that time Governor of Virginia, he was admitted to the Bar in 1797, and in November of this year established himself at Lexington, Kentucky.

In 1803 he was elected to the State Legislature; in 1806 was appointed to the United States Senate for the remainder of the term of General Adair, resigned; in 1807 was again elected a member of the Legislature of Kentucky, and was chosen Speaker; in 1809 was again elected to the United States Senate for the unexpired term of Mr. Thurston, resigned; in 1811 was elected a

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\* Colton's "Life and Times of Henry Clay"; Lanman; "Private Correspondence of Henry Clay"; New England Historic Society Memorial Biographies.

Representative in Congress, and employed his eloquence in favor of resisting the aggressions of Great Britain; was Secretary of State under John Quincy Adams; in 1831 returned to the United States Senate, where he remained until 1842. He received the nomination for the Presidency in 1844, and was defeated by Mr. Polk. He remained in retirement in Kentucky until 1849, when he was re-elected to the Senate of the United States. Here he supported the measures known as the Compromise Acts.

Robert C. Winthrop thus presents Mr. Clay, as Speaker of the House of Representatives, Washington:

“Mr. Clay was six times elected Speaker of the House, and held that position longer than any one in the history of our country, before or since. No abler or more commanding presiding officer has ever sat in a Speaker’s chair on either side of the Atlantic. Prompt, dignified, resolute, fearless, he had a combination of intellectual and physical qualities which made him a natural ruler over men. There was a magnetism in his voice and manner which attracted the willing attention, acquiescence, and even obedience, of those over whom he presided. . . .

“He betrayed to me one of the characteristic secrets of his success, more than thirty years afterwards, when I had the honor of occupying the same chair. ‘I have attentively observed your course as Speaker,’ said he to me one day, most kindly, ‘and I have heartily approved it. But let me give you one hint from the experience of the oldest survivor of your predecessors. *Decide—decide promptly, and never give your reasons for the decision.* The House will sustain your decisions, but there will always be men to cavil and quarrel about your reasons.’”

Mr. Clay had his share of experience in the trials and discipline of life.

He had been bereft of his daughters one by one, and at length was called to mourn the loss of Ann Brown Clay, “more like her father than any of the children,” and who became the wife of Mr. Erwine, of New Orleans. When the intelligence reached him at Washington, on breaking the seal, he fainted. He kept his room several days. On again assuming his public duty, the sympathy of brother senators was manifest as he arose and spoke. “Although I feel myself borne down by the severest affliction,

with which Providence has ever been pleased to visit me, I have thought that my private griefs ought not longer to prevent me from attempting, ill as I feel qualified, to discharge my public duties." Subsequently, while pleading a cause in court at Frankfort, he incidentally used the expression, "vicissitudes of human life," when he instantly stopped, and sat down to give vent to his feelings.

Mr. Clay was a subject of prayer and Christian labor by his friends.

A clergyman in Kentucky, in a letter to him in 1828, uses these words: "I am in the habit of praying for you in secret and public. You are consecrated to your country. Bear with me, for I love you."

Mr. Frelinghuysen writes to Mr. Clay, after their nomination to the Presidency and Vice-Presidency of the United States: "Our names have been brought together here by the voice of our fellow men. My prayer for you and my own soul shall be fervent that, through the rich grace of our Saviour, they may be found written in the Book of Life of the Lamb that was slain for our sins."

And after the result of the Presidential canvass was declared, Mr. Frelinghuysen again writes to Mr. Clay, first making allusion to the defeat and its causes, and adding: "But, my dear sir, leaving this painful subject, let us look away to brighter and better prospects and surer hopes in the promises and consolations of the Gospel of our Saviour. . . . I pray, my honored friend, that your heart may seek this blessed refuge, stable as the everlasting hills, and let this be the occasion to prompt an earnest, prayerful, and the Lord grant it may be a joyful search after truth as it is in Christ Jesus."

The efforts of Christian friends were appreciated by Mr. Clay.

To Mr. Frelinghuysen he writes: "You have, my dear friend, kindly suggested the truest of all consolations in the resources of our holy religion. I have long been persuaded of that solemn truth; nor have I been entirely neglectful of exertions to secure to myself its benefit. I wish I could add that I feel entire confidence that these exertions had been crowned with success. But they shall not be intermitted; and I trust that, by diligent search-

ing, I shall yet find, in faith in our Lord Jesus, that solace which no earthly honors or possessions can give."

In a letter to Rev. J. M. Pendleton, dated Ashland, November 29, 1844, he says: ". . . I hope you will continue your prayers for me, since I trust I am not altogether unworthy of them."

The public utterances of Mr. Clay revealed a devout mind.

He opened his speech in the House of Representatives, March, 1824, with these words:

"I would invoke the aid of the Most High. I would anxiously and fervently implore His Divine assistance, that He would be graciously pleased to shower on my country His richest blessings: that He would sustain on this interesting occasion, the humble individual that stands before Him, and lend him power, moral and physical, to perform the solemn duties which now belong to his public station."

In an address before the Kentucky Colonization Society, at Frankfort, 1829, he said:

"Eighteen hundred years have rolled away since the Son of God, our Blessed Redeemer, offered himself on Mount Calvary, for the salvation of our species; and more than half of mankind still continue to deny his Divine mission, and the truth of his Sacred Word. . . . When we shall, as soon we must, be translated from this into another form of existence, is the hope presumptuous that we shall behold the common Father of whites and blacks, the great Ruler of the universe, cast His all-seeing eye upon civilized and regenerated Africa, its cultivated fields, its coasts studded with numerous cities, adorned with towering temples, dedicated to the pure religion of His redeeming Son?"

In the U. S. Senate in 1832, Mr. Clay moved a joint resolution to request the President to appoint a national fast by reason of the Asiatic cholera, which had appeared upon our continent. Unexpectedly, this motion was opposed in the Senate and afterward in the House. In consequence of this opposition, among other things, Mr. Clay said:

"I am a member of no religious sect, and I am not a professor of religion. I regret that I am not; I wish that I was, and I trust that I shall be. . . . That which is proposed in this resolution,



has always commanded the respect of the good and the devout ; and I hope it will obtain the concurrence of the Senate."

Mr. Clay was made a life member of the American Home Missionary Society in virtue of a contribution by the ladies of the Durand Society of New Haven.

The Parish register of Christ Church, Lexington, Ky., on June 22, 1847, has the following record. "Henry Clay, of Ashland, was baptized." And the Episcopal register of the Diocese of Kentucky adds: "He was confirmed by the Rt. Rev. B. B. Smith, D. D., in the chapel of Morrison College, Lexington, on Sunday, the 18th of July, 1847, and became a communicant." \*

Mr. Clay married, April, 1799, Lucretia, daughter of Col. Thomas Hart, of Lexington, Ky. ; a lady four years younger than himself. They had eleven children, six daughters and five sons.

The home, called "Ashland," situated one and a half miles from the city of Lexington, comprised a two-story house, with five hundred acres of land. A portion of this estate, was devoted to a large park; the remainder was given to crops, wheat, rye, hemp, etc., and to dairy purposes. At one time the Lexington Hotel was supplied with thirty gallons of milk per day from Ashland.

Mrs. Clay superintended the feeding and clothing of the fifty or sixty men and women employed on the farm and in the house. She also superintended the sale of the milk, butter and vegetables. This was the home of Mr. Clay for forty years and more. The property finally passed into the hands of the Kentucky University.

Mr. Clay's sons were Thomas H., became a farmer near Lexington ; in 1862 was appointed minister resident to Nicaragua, remaining until 1866 ; Henry was killed at the battle of Buena Vista ; James B. was first a farmer, afterwards practiced law as the partner of his father, and represented his father's old district in Congress ; John M. became a lawyer in Kentucky ; and the eldest, Theodore Wythe, lost his reason early in life through a casualty.

The works of Mr. Clay, by Calvin Colton, comprising speeches, writings and biography, were published, New York, 1857.

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\* "New England Historic Memorial Biographies," p. 392.



## JOHN MIDDLETON CLAYTON.

SENATOR IN CONGRESS, 1829, 1845-1849, 1851.\*

MR. CLAYTON was born at Daysborough, Sussex County, Del., July 24, 1796, died at Dover, Kent County, November 9, 1856.

He was the eldest son of James, a descendant of Joshua Clayton, who came to America with William Penn. The pecuniary disasters that occurred soon after the close of the War of 1812, reduced his father's means.

He graduated at Yale College, in 1815; studied law, completing his studies at the Litchfield Law School in 1819, and entered upon his profession in his native State.

He served in the State Legislature in 1824; was chosen a Senator in Congress in 1829; again in 1845, holding the office until 1849, when he became Secretary of State under President Taylor. Resigning the position on the death of Mr. Taylor, July, 1850, he was for the third time elected to the U. S. Senate for the term beginning March, 1851. In 1844 he turned his attention to agriculture, and became a farmer upon a tract of land near New Castle.

A Washington correspondent of the *Boston Recorder*, year 1856, speaks of Senator Clayton as one of the oldest members of the body after General Cass, and adds: "He was a firm believer in Christianity, and always sensitive to any remark derogatory to its truth and excellence. He would rebuke any unbecoming allusion to the Holy Scriptures. But in him, as in so many other public men, the cares of public life choked the Word. But when sickness came he awoke to his danger, and cried to God for deliverance. He professed repentance for sin, and humble reliance on the mercy of God, through the merits of Jesus Christ. He par-

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\* Appleton; Lanman; *Boston Recorder*.

took of the communion, at his own request, on his dying bed, administered by Rev. Mr. Murphy, a Presbyterian minister."

Mr. Clayton was a man of fine personal appearance, was accessible to all classes, and secured for himself a marked degree of affectionate regard. He was married in 1822 to the daughter of Dr. James Fisher.

## AARON CLEVELAND.

REPRESENTATIVE IN THE PROVINCIAL LEGISLATURE OF CONNEC-  
TICUT, 1779.\*

AARON CLEVELAND, father of Aaron, graduated at Harvard College in 1735; in 1739 was ordained pastor of the Congregational Church of Haddam, Conn.; in 1747 became pastor of the church in Malden, Mass., subsequently removed to Halifax, Nova Scotia, where he became an Episcopalian; in 1755 went to England, and returned as an Episcopal missionary to certain parts of Delaware. He married Susanna, daughter of Rev. Aaron Foster, of Medford, Mass., and several children survived him.

Aaron Cleveland of the present sketch was born at East Haddam, Conn., February 3, 1744; died at New Haven, September 21, 1815.

He early became an apprentice to a hatter in Norwich, and employed his leisure time in study.

At the age of nineteen he produced a descriptive poem entitled "The Philosopher and Boy;" soon after a burlesque poem entitled "Family Blood;" and in 1775, published a poem against the institution of Slavery. It has been claimed that he was the first writer in Connecticut to call in question the *lawfulness* of Slavery, and to argue against it. Several articles on this subject, that appeared in the columns of the *Norwich Packet*, are supposed to have come from his pen.

In 1779 he served as Representative from Norwich in the Provincial Legislature of Connecticut, and there introduced a Bill for the abolition of Slavery.

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\* "History of Norwich," by Miss F. M. Caulkins; Allen's "Biographical Dictionary"; Appleton; Drake.

In early manhood he was a Universalist in religious belief, and a prominent actor in support of that system. He afterwards became a decided Calvinist, and "resolved to preach the faith which he had derided." He entered the Congregational ministry, and served for a season the church in Royalton, Vt.

Mr. Cleveland was twice married. By his first wife, Abiah Hyde, of Norwich, he had ten children, and by his second wife, Mrs. Elizabeth Clement Breed, he had five children. His son William, born in 1770, set apart to the office of Deacon of the First Congregational Church of Norwich, in 1812, was the grandfather of Grover Cleveland, President of the United States from 1885 to 1889. Another son, Charles Cleveland, born in Norwich in 1772, lived to within a few days of his one hundredth year. He was senior member in the dry goods firm of Cleveland & Dane, of Boston; gave up business and labored as a missionary among the poor in that city; in 1838, having received license to preach, was ordained as an Evangelist, and to a very advanced age continued his benevolent and Christian labors.

A Memoir of Aaron Cleveland, with extracts from his poems, is contained in the "Poets of Connecticut."

## WILLIAM CODDINGTON.

GOVERNOR OF RHODE ISLAND, 1640-1647, 1674-1675.\*

WILLIAM CODDINGTON was born in Lincolnshire, 1601, died November 1, 1678.

He was a "godly man and of good estate," according to Winthrop; was appointed an Assistant of the Massachusetts Government at Southampton, England, March 18, 1629, and came to this country in the *Arabella*. On board that ship, April 7, 1630, he signed with others the Humble Request to those left behind of the Church of England. . . . "You are not ignorant that the Spirit of God stirred up the Apostle Paul to make continual mention of the Church of Philippi, which was a colony from Rome; let the same spirit, we beseech you, put you in mind, to pray for us without ceasing, who are a weak colony from yourselves, making continual request for us to God in all your prayers."

He settled as a merchant in Boston; and was several times re-chosen as an Assistant or magistrate. In 1637, in the Wheelwright and Hutchinson controversy, he favored Henry Vane and Rev. John Cotton against Winthrop and Dudley, and on this account was left out of the magistracy. Early in the following spring he left his situation in Boston, and his property and improvements at Braintree, and removed to Rhode Island. His name stands first among the eighteen settlers of Aquidneck who, on March 7, 1638, signed the following covenant:

"We whose names are underwritten, do here solemnly, in the presence of Jehovah, incorporate ourselves into a Body Politic; and as he shall help, will submit our persons, lives, and estates, unto our

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\*"Young's Chronicles of Massachusetts"; "History of New England," by Isaac Backus; Appleton.

Lord Jesus Christ, the King of Kings and Lord of Lords, and to all those perfect and most absolute laws of his, given us in his holy word of truth; to be guided and judged thereby. Exodus xxiv. 3, 4; 2 Chronicles xi. 3; 2 Kings xi. 17." Mr. Coddington was appointed Judge, with a council of three elders.

In 1640 he was elected Governor of Rhode Island, and continued seven years in office, until a charter was obtained, and the island was incorporated with Providence Plantations. In 1674 he was again chosen Governor, re-elected in 1675.

He published in 1674, "A Demonstration of True Love unto You, the Rulers of the Colony of Massachusetts." He was twice married.

## JACOB COLLAMER.

SENATOR IN CONGRESS, 1855-1865.\*

MR. COLLAMER was born in Troy, N. Y., January 8, 1791, died at Woodstock, Vt., November 8, 1865.

With his father, a soldier of the Revolution, he moved in early childhood from Troy to Burlington. There he prepared for college, entering the University of Vermont at the age of fifteen, and graduating in 1810. He studied law in the office of Judge Aldis, of St. Albans, was admitted to the bar in 1813, established himself at Royalton, and in 1836 removed to Woodstock.

He was a Representative in the State Legislature in 1821, 1822, 1827, 1828, was made Associate Justice of the Supreme Court of Vermont in 1833, holding office until 1842, when he was elected Representative to Congress, serving by re-elections until 1848. In March of that year, he was made Postmaster-General, Cabinet of President Taylor, and resigned in 1850, with others of the Cabinet, on the death of the President. He was elected a Senator in Congress in 1854.

As a Judge he was distinguished for swiftness in the despatch of business, and for stern impartiality. On the floor of Congress, his remarks were confined strictly to the question in debate. Simple in manner and style, always logical and master of his subject, he was heard with attention. He was regular in his habits, an economical manager of his own affairs, and maintained a spotless character in all the relations of life.

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\* Lanman's "Biographical Annals"; Addresses delivered in the Senate and House of Representatives, Washington.



“In 1825 he made public profession of his faith in the Gospel of Christ, and united with the Congregational Church in Royalton.” His associate in Congress, Mr. Grider, of Kentucky, says that Judge Collamer was uniformly present at the Congressional prayer meeting, and participated in the devotional exercises.

## CARLOS COOLIDGE.

GOVERNOR OF VERMONT, 1849-1851.\*

MR. COOLIDGE was born in Windsor, Vt., in 1792, died there August 15, 1866.

He graduated at Middlebury College in 1811, in the class with Rev. Joel H. Lindsley, D. D., Rev. Miles P. Squire, D. D., and Rev. Calvin Hitchcock, D. D. For fifty-two years he practiced law in his native town.

He was State Attorney for the county from 1831 to 1836; Representative from 1834 to 1837, and from 1839 to 1842; Governor of Vermont from 1849 to 1851, and State Senator from 1855 to 1857. He received the degree of LL. D. from Middlebury College in 1849.

His father was a prominent member and Deacon of the Congregational Church in Windsor. The son became a communicant in the same church, and also sustained the office of Deacon.

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\* Lanman; *Boston Recorder*.

## MATTHEW CRADOCK.

GOVERNOR OF THE MASSACHUSETTS COMPANY, 1628.\*

OF the London Company which in 1628 purchased the patent of the territory of Massachusetts, Matthew Cradock was chosen Governor; Thomas Goff, Deputy-Governor, and George Harwood, Treasurer. A General Court made up of these officials, and a board of assistants, convened from time to time to transact business referring to the company. At last the Governor became convinced that a change should be made, as the following records testify.

At a General Court holden for the Company of the Massachusetts Bay, at Mr. Deputy's house, on Tuesday, July 28, 1629, . . . Mr. Governor introduced a proposition conceived by himself to this effect. That, for the advancement of the Plantation, . . . the Government thereof be transferred to New England. [Advice was given to carry this business secretly, that the same be not divulged.]

At a General Court holden at Mr. Deputy's house, August 28, 1629, . . . Mr. Deputy acquainted this Court, that the special cause of their meeting was to give answer, . . . whether or no the chief government of the Plantation, together with the patent, should be settled in New England or here. [Committees were appointed representing both sides of the debate.]

A General Court at Mr. Deputy's house, August 29, 1629. . . After a long debate, Mr. Deputy put the question: As many of you as desire to have the Patent and the Government of the Plantation to be transferred to New England, so as it may be done legally, hold up your hands. So many as will not, hold up your hands. . . It appeared by the general consent of the Company, that the Government and Patent should be settled in New England. ["The power of the corporation to make the transfer has been seriously doubted and even denied. It is evident from the Charter, that the original design of it, was to constitute a corporation in England like that of the East India and other com-

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\*"Chronicles of the First Planters of the Colony of Massachusetts Bay," from 1623-1636, by Alexander Young.

panies, with powers to settle plantations within the limits of the territory, under such forms of government and magistracy as should be fit and necessary. But the boldness of the step is not more striking than the silent acquiescence of the King in permitting it to take place.”]

Mr. Cradock was a London merchant, and owned two of the ships in Winthrop’s fleet, the *Ambrose* and the *Jewel*. He did not come to America, but usually led in all subscriptions for the good of the colony. He had an agent and servants here, owned a house at Marblehead and another at Ipswich, and employed capital in fishing and trading.

To Mr. Endicott, who had been sent forth to lead in the plantation, Governor Cradock wrote a letter of instruction and advice, in which the following passages occur. “Let us not be wanting in our parts, now we are called to this work of the Lord’s; neither having put our hands to the plough, let us look back; but go on cheerfully, and depend upon God for a blessing upon our labors; who, by weak instruments is able (if he see good,) to bring glorious things to pass. Be of good courage, go on, and do worthily. . . . I may not omit to put you in mind, however you seem to fear no enemies there, that you have a watchful eye for your own safety, and the safety of those of our nation with you, and not be too confident of the fidelity of the savages. Our countrymen have suffered by their too much confidence in Virginia. As we are commanded to be innocent as doves, so withal we are enjoined to be wise as serpents. The God of heaven and earth preserve and keep you from all foreign and inland enemies, and bless and prosper this Plantation to the enlarging of the Kingdom of Jesus Christ. . . .

“MATTHEW CRADOCK.

“From my house in Swithen’s Lane, near London Stone.”

## CHARLES CRAVEN.

GOVERNOR OF CAROLINA, 1712-1716.\*

“CHARLES CRAVEN was Secretary to the Proprietors of Carolina, and from 1712 to 1716 was Governor of the Colony.” His first address before the Assembly of Carolina, April 2, 1712, contains the following :

“As my own persuasions will ever dispose me to do everything that may contribute to the prosperity and firm establishment of the Church of England, so will my temper always incline me, as a fellow Christian, to show the greatest tenderness to those who are under the misfortune of dissenting from her, and to do nothing that may seem to endanger them that liberty. It were to be wished, indeed, that we could be all of one opinion ; but that is morally impossible ; but in this we may all agree, to live amicably together, consult the common good, the tranquillity of our Province, and the increase of its trade.”

Governor Craven acted a notable part in the year 1715 in defending the province. South Carolina was visited with an Indian war, the tribes called Yamassees being the leading aggressors. Six thousand savages, as computed, arrayed themselves. The planters fled to the capital, and even Charleston was in trouble for her safety. In the muster roll there were only twelve hundred men fit to bear arms. Governor Craven proclaimed martial law, laid an embargo on ships, and obtained an act of Assembly which empowered him to impress men, arms, ammunition and stores, and to arm trusty negroes. Robert Daniel was appointed

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\* Ramsay's "History of South Carolina," Charleston, 1809; "Historical Account of Protestant Episcopal Church, South Carolina, from first settlement of the Province to War of the Revolution"; by Frederick Dalcho, Charleston, 1820.

Deputy-Governor, and Governor Craven marched to the country against the savages. He knew what advantages the enemy possessed among their native thickets; he knew their wiles; he advanced cautiously. The straggling parties fled before him, until he reached Salt Catchers, where they had pitched their camp. A sharp and bloody battle ensued. They gave way, but returned again and again to the charge. The Governor kept his troops close at their heels and drove them over the Savannah River. He entered Charleston in the midst of cheers and congratulations. [The missionaries in this time of trial suffered in common with their flocks. They fled before the tomahawk, and left their possessions. *Society for Propagating the Gospel in Foreign Parts*, directed their agent, Colonel Rhett, to present as a gratuity to each clergyman of the province who had suffered in the calamity, though not in the service of the Society, a sum not exceeding thirty pounds.]

The Church of England with which Governor Craven was connected, recognized the system of bondage which prevailed in the colonies, and sent a pastoral letter through its bishop, Dr. Gibson, "To the Masters and Mistresses of Families." Ten thousand copies of this letter were published and dispersed, and gave intelligence as follows :

"The care of the plantations abroad, as to religious affairs, being committed to the Bishop of London, I have thought it my duty to learn, among other things, what numbers of slaves are employed within the several governments, and what means are used for their instruction in the Christian faith . . . . Christianity and the embracing of the Gospel does not make the least alteration in civil property, or in any of the duties which belong to civil relations. . . . The freedom which Christianity gives, is a freedom from the bondage of sin and Satan, and from the dominion of men's lusts and passions, and inordinate desires, but as to their outward condition, whatever that was before, whether bond or free, their being baptized and becoming Christians makes no manner of change in it . . . . Humanity forbids all cruel treatment of our fellow-creatures, and will not suffer us to consider a being that is endowed with reason upon a level with brutes; and

Christianity takes not out of the hands of superiors any degrees of strictness and severity, that fairly appear necessary for preserving subjection and government . . . . Let me beseech you to consider yourselves not only as masters, but as Christian masters. Let me beseech you to consider them, not barely as slaves, and upon the same level with laboring beasts, but as men-slaves and women-slaves who have the same frame and faculties with yourselves, and have souls capable of being made eternally happy, and reason and understanding to receive instruction in order to it. . . . Let them see, in you and your families, examples of sobriety, temperance and chastity, and of all the other virtues of the Christian life."

Mr. Craven embarked for England in the month of April, 1716. Rev. Gideon Johnson, with thirty other gentlemen, went over the bar to take leave of him. On their return from the ship, a sudden squall overset their vessel, and Mr. Johnson was unfortunately drowned. Some of the passengers and crew were saved by swimming, and others by assistance from the shore.



## JAMES CUDWORTH.

DEPUTY-GOVERNOR OF MASSACHUSETTS, 1681.\*

JAMES CUDWORTH died in London, while agent of Massachusetts Colony to England, in 1682, aged about 70.

He was the son of Rev. Ralph, and brother of Ralph Cudworth, D.D., author of "True Intellectual System of the Universe," published in London, 1678, 1743, 1820, 1845.

He came to Plymouth in 1634, removed to Scituate, and occupied property near the bridge at the Harbor. This estate he sold, and removed to Barnstable. Returning to Scituate, he became one of the Conihasset Partners, and resided for a time on the southeast of Colman's Hills. This property he sold to Thomas Robinson, then resided during life near the Musquashcut Pond, which property in the course of years passed into the hands of Ward Litchfield.

Mr. Cudworth was Captain of the militia of Scituate, 1652; Deputy to the Colony Court, 1649, and several succeeding years; Governor's Assistant, 1656, 1657, 1658; Commissioner of the United Colonies, 1657.

In 1658, he incurred the displeasure of his brother commissioners, because he would not set his hand to the severe laws which that board proposed against the Quakers. As a consequence, he was left out of the magistracy and the board of commissioners, deprived of his military command, and disfranchised. In 1659, the town of Scituate returned him a Deputy to the Court, and the Court rejected him. During this season of rest from public labor, he quietly attended to his agricultural pursuits.

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\* Drake's "Dictionary American Biography"; Appleton; Deane's "History of Scituate," Boston, 1831; "New England Historical Register," v. 14.

And in reference to the differences in question, in a letter dated Scituate, 1658, he writes :

“The anti-christian, persecuting spirit is very active. He that will not lash, persecute and punish men that differ in matters of religion, must not sit on the bench, nor sustain any office in the commonwealth. Mr. Hatherly and myself were left off the bench, and myself discharged of my captainship, because I had entertained some of the Quakers at my house, that I might thereby be the better acquainted with their principles. I thought it better to do so, than with the blind world to censure and condemn. . . But the Quakers and myself cannot close in divers things, and so I signified to the Court; but told them withal, that as I was no Quaker, so I would be no persecutor. . . All these carnal and anti-christian ways, being not of God’s appointment, effect nothing to the hindering them in their course. They have many meetings and many adherents. . . And give me leave to acquaint you a little with their sufferings, which saddens the hearts of most of the precious saints of God. . . They were in the first place scrupulous of an oath. They must all take the oath of fidelity; this being tendered, they will not take it. Then they must pay five pounds, or depart the Colony in such a time. . . A poor weaver, that had seven or eight small children, had but two cows, and both were taken from him. The Marshal asked him what he would do, and the man said, that God who gave him them, he doubted not, would still provide for him.”

In 1673, when an expedition against the Dutch at New York was projected, Mr. Cudworth was urged to take the office of Commander-in-chief. He declined, using the following language :

“I do unfeignedly receive the Court’s valuation and estimation of me, in preferring me to such a place. . . Being persuaded to myself of my own insufficiency, it appears clearly and undoubtedly unto me, that I have no call of God thereunto; for *vox populi* is not always *vox Dei*. Beside, . . the estate and condition of my family is such as will not admit of such a thing. I can truly say, that I do not in the least waive the business out of any discontent in my spirit arising from any former difference, for the thought of all which is, and shall be, forever buried, so as not to come in remembrance.”

In the Colony records, July, 1673, it is stated: "Captain Cudworth, by a full and clear vote is accepted and re-established in the association and body of this Commonwealth." He was again chosen an Assistant and served from 1674 to 1680. In 1681, he was appointed an agent for the Colony to England. He was also Deputy-Governor the same year.

The following are extracts from a letter by Mr. Cudworth to Dr. Stoughton of England.

"SCITUATE, the — of December, 1634.

"DEAR AND WORTHY SIR:

. . . "These are to let you understand that I have received your godly and pious letter, full of grace and wholesome exhortations, which argues your unfeigned desires and continual endeavors for the good of my soul. . . I desire that you may be as frequent in your letters as you may, for I find a great deal of sweetness in them. . . Laboring to make some benefit to our souls of all the Lord's dealings with us; whether they be mercies that they may allure us, or chastisements that they may correct and amend us, or judgments that they may terrify us, or affliction that they may refine us, so that at length we may be more than conquerors. If it should please God to bring you into this land amongst us, I would entreat you for your own good, not to come engaged to any people, till you come here yourself and see the nature of the place where you are to sit down.

"Now as concerning my own particular, I thank the Lord I have wanted nothing since I came into the Land. I have, I bless God, as yet, the best house in the plantation; though but a mean one, it contents us well. I planted corn, contrary to Mr. Hatherly's mind. . . I bless the Lord, I have, I think, at least fifty bushels of corn. So that I think I shall not need, but shall have enough till next harvest. My house is the meeting-house, because it is the biggest, but we are but few as yet in number, not passing sixty persons.

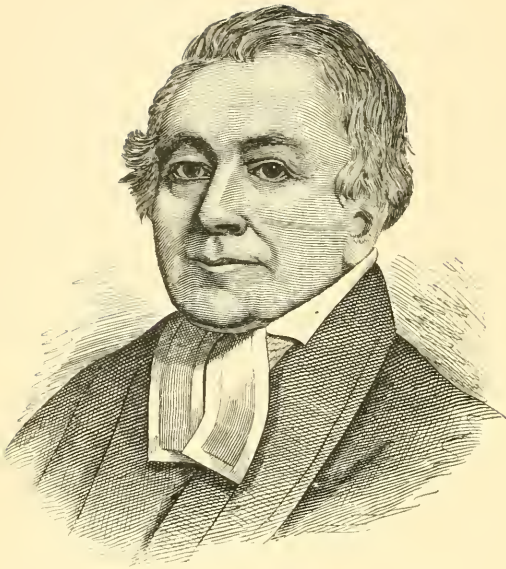
"As concerning my uncles, blessed be God, they are both in good health; and my uncle Thomas is to be married shortly, to a widow that has good means and has five children. Thus much I made bold to trouble you withal, being all for the present, only desiring to be remembered to all my brothers and sisters, and all my friends, and my wife likewise desires her duty to you. . . So for the present, I commend you to the protection of the Almighty, and ever rest your dutiful son till death.

JAMES CUDWORTH.

"To his very loving and kind father, Dr. Stoughton, at his house in Alldermanburg."

Mr. Cudworth's will, dated at Scituate in the spring of 1682, ordered his estate "to be divided into six equal parts—James two-sixths, Israel one-sixth, Jonathan one-sixth, daughter Mary's four children (Israel, Robert, James and Mary Whitcomb), one-sixth, daughter Hannah Jones one-sixth."





*Manasseh Cutler*

## MANASSEH CUTLER.

REPRESENTATIVE IN CONGRESS, 1800-1804.\*

JOHN CUTLER, grandfather of Manasseh, was a communicant in the church at Lexington, Mass., and here eight of his children were baptized. About the year 1713, he removed to Killingly, Conn.

Hezekiah, son of the preceding, was received to the communion of the church in Killingly in 1733; married in 1734 Susannah Clark. "He was regarded as a truly Christian man, a peacemaker among his neighbors, and a friend to the poor."

Manasseh Cutler, son of Hezekiah, was born in Killingly in 1744, died at Hamilton, Mass., July 28, 1823.

"The labors of the farm in which he participated in his youth, gave him a fine physical development, and valuable habits of industry." He prepared for college under Rev. Aaron Brown, and graduated at Yale in 1765. Entering upon business, he kept a store at Edgarton, Martha's Vineyard, and was concerned in commerce and whaling. In the mean time he carried on the study of law, and was admitted to the Bar in 1767.

His inclination, however, was toward the gospel ministry. His diary for November, 1768, says :

"Prosecuted my study, began to make sermons. May God grant me his blessing in so important an undertaking, and make me serviceable in the cause of religion. . ."

He settled up his business, removed to Dedham, studied theology under Rev. Mr. Balch, and was ordained pastor of the church at Hamilton, then a part of Ipswich, September 11, 1771. The

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\* "Life, Journal and Correspondence of Manasseh Cutler"; Sprague's "Annals of American Pulpit"; "History of Ipswich," by Joseph B. Felt, 1834.

War of the Revolution came on, and he served in the army as chaplain for six months.

Soon after the close of the war, the Ohio Company was formed, and Mr. Cutler, with Winthrop Sargent, was made agent to deal with the Government for land. On October 7, 1787, a contract was made for one million acres at one dollar an acre.

Mr. Cutler built a large wagon covered with canvas, and on its sides was written: "Ohio, for Marietta on the Muskingum." He engaged forty-five men to accompany this wagon, and to remain and occupy the country for three years. On starting forth from Mr. Cutler's house, a volley was fired. On July 21, 1788, Mr. Cutler himself set out in a sulky, accompanied by a few others, and reached Marietta, by a route of 751 miles, August 19. The following Sabbath he preached, and continued to hold worship every Sabbath during his stay in the West. Leaving Marietta September 9, he reached his home and family October 15.

In connection with his ministry, he kept a boarding-school in Hamilton, fitting young men for college, and giving instruction in navigation. He was skilled in botanical science, and contributed to the volumes of the American Academy of Arts and Sciences, a paper describing the plants of New England.

In the spring of 1800, he was elected Representative to the General Court, in the autumn of the same year was elected Representative to Congress; re-elected in 1802. It was agreed between him and his parish that his salary should be continued during his service for the Government, and that he should supply the pulpit by substitute. As member of Congress, he was esteemed by the good men of all parties.

His ministry in Hamilton continued about fifty-two years, intervals of political service excepted. He made his preparations for the pulpit with care, and on Saturday evening delivered his two sermons aloud to himself in his study.

The following are selections from his journal:

[1787. While on a journey which he was obliged to press with expedition.]

"*Sunday, July 15.*—Set out early this morning for Trenton, where I proposed to attend public worship. Crossed the Delaware at the upper ferry, not far above the Rolling and Slitting



Mills. I let the horse stand about ten minutes, and viewed these curious works, but as it was Sunday did not take any minutes of their construction. . . Breakfasted at the Sign of the Sun, Francis Wilt, Trenton. As it was now but half-past eight, found I could go as far as Perrytown before public worship would begin, and concluded to go on. Bill, 2s. 6d. Arrived at ten; put up at Thos. Bullman's, a tolerable tavern, opposite the Meeting-House. Many of the people came a considerable distance to meeting, and almost all ride in wagons with two horses. They were the common wagons which they use in their farming business. They fill them with chairs two abreast, and set in them men, women and children. The parson, whose name is Rue, gave us two rueful discourses on the process of the last judgment. . . He appeared to be a high-flying, extempore preacher, and reminded me of Butler's lines in Hudibras :

‘With pulpit drum, ecclesiastic,  
Beat with his fist instead of a stick.’

Meeting was done in the afternoon a little past two, and I ordered my horse up, and went on to the Bingo Tavern. Bill 3s. 6d., Jersey money. Here I drank tea, seventeen miles from Perrytown. Bill, 1s. 4d. The evening cool and pleasant, concluded to go on to the next stage, the White House Tavern, seventeen miles further, where I arrived about nine o'clock. The people were gone to bed, but I soon routed them. The landlady and her daughter, and a black servant, got up, and soon provided me a fine supper of veal cutlet and fried oysters. I have rode to day fifty-five miles, and have attended public worship both aforenoon and afternoon, a pretty good day's work for Sunday."

On a Tuesday, after hearing Rev. Mr. Whitefield at Wrentham.

"Large assembly. His prayer half an hour. Text, 'If ye being evil know how to give good gifts to your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask Him.' His text was handsomely opened; his subject turned principally on the necessity of the assistance of the Divine Spirit in performing all our duties. Had not so much as the heads of his sermon written—very flighty and rambling—his audience not overmuch affected. He had many good expressions, and many very odd, and improper for the pulpit. His gestures

very extravagant, though natural and easy. His sermon an hour and a half, and all the substance, I imagine, might have been delivered handsomely in ten minutes."

While a pastor at Hamilton, Mass., he writes, August —.

"Lecture at Esquire Giddings' at sunset. Remarkably full, supposed to be two hundred people, and would have been more if the weather had been fine."

On a Sunday while a member of Congress.

"Attended at the Hall. A Mr. Hargrove, of Baltimore, a Swedenborgian, preached. Gave his creed in part; not very exceptionable. President attended, although a rainy day. In the afternoon attended at the Treasury. Heard a newly imported Scotchman; pretty good speaker."

In September, 1806, he made a journey to Union, Maine, to attend the ordination of Rev. Mr. True. He was Moderator of the council, and gave the charge to the candidate as follows:

"REVEREND AND DEAR SIR:

"In the name of God and our Lord Jesus Christ, and in presence of these witnesses, we do solemnly charge you to take heed to the Ministry which you have received and fulfil it. Preach the Word. Be instant in season, and out of season; reprove, rebuke, exhort, with all long suffering and doctrine. Illustrate the Gospel of the Grace of God, and, with all possible clearness and fidelity, point out to fallen men the way of salvation. That you may show yourself a Scribe well instructed unto the Kingdom of Heaven, a workman that needeth not to be ashamed, converse much with the Holy Scriptures, and imbibe the spirit of the inspired authors. Endeavor to be well acquainted with the doctrines, duties, and motives of religion, that you may clearly explain, fully confirm, and successfully recommend them to your hearers. . . Be ready to instruct, direct and encourage inquiring minds. . . Visit the houses of sorrow. . . Admit to baptism those who have a right to this ordinance. Suffer little children to come to Christ and forbid them not. Invite to the table of the Lord those who give evidence of gospel qualifications. . . Exercise the authority you have now received in separating others to the work of the ministry. . ."

In addition to his contributions in behalf of science, he published "National Fast Sermon," 1799; "Century Discourse," 1814.

He married Mary, daughter of Rev. Thomas Balch, of Dedham, by whom he had eight children, five sons and three daughters. His son, Jervis, at the age of nineteen, accompanied the Ohio expedition.

## DAVID DAGGETT.

SENATOR IN CONGRESS, 1813-1819.\*

JOHN DAGGETT, early ancestor of David, came from England in 1630, and settled in Watertown, Massachusetts.

His son Thomas, resided in Edgarton, Martha's Vineyard, married Hannah, oldest daughter of Governor Mayhew, and was a magistrate of the island.

Deacon John Daggett, son of Thomas, removed with four sons, from Martha's Vineyard, to Attleborough, Mass.

Thomas Daggett, son of the above, and father of David, was a man of vigorous intellect, strong common sense, and decided religious character.

David Daggett was born in Attleborough, Mass., December 31, 1764, died at New Haven, Conn., April 10, 1851. He entered the Junior class of Yale College at the age of sixteen, and graduated in 1783. He studied law with Charles Chauncey, supporting himself by service as butler in college, and preceptor in the Hopkins' Grammar School, and was admitted to the Bar in New Haven, where he entered upon practice in 1786, at the age of twenty-one.

He served in the State Legislature; was Mayor of New Haven; was Senator in Congress from 1813 to 1819; was Judge of the State Supreme Court from 1826 to 1832; and was Chief-Justice from 1832 to 1834, when being seventy years of age, he was obliged by the rules of the State Constitution to retire. In 1826, he was appointed Kent Professor of Law in Yale College.

The Rev. Mr. Dutton speaks as follows of Mr. Daggett's religious experience and character.

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\* "Life and Character of David Daggett," by Rev. Mr. Dutton; Lanman's "Biographical Annals"; Sprague's "Annals of American Pulpit."

“The memories and records of his pious ancestry, had a strong influence upon him. He commenced his active life with great respect for religion and its ordinances . . . Soon after the death of his daughter in 1815, he commenced family worship, which he continued from that time through life. His wife was a woman of piety. She was in the habit of making appointments with those of her children who were Christians, at specified hours in the day, to plead in concert at the throne of grace for the conversion of the husband and father. It was not until 1832, that in his own view, and that of his friends, he began a really religious life. In April of that year, during one of those ‘times of refreshing from the presence of the Lord,’ of which the Holy Scriptures speak, there were in New Haven continuous religious services for a few days. Mr. Daggett and other men of distinction, were seriously moved. One evening, after an earnest presentation of the Gospel, those who were disposed to take a position expressive of their desire to become servants of Christ, were invited to remain in their seats, while the other portion of the audience should retire. Mr. Daggett remained. After a few words from a minister of Christ, those who were resolved, by the divine help, to serve and love, and trust the Saviour of sinners, were invited to rise. Mr. Daggett rose. The decision which he then expressed, he adhered to, and cherished through life. Four months after this event, at the age of sixty-eight, he publicly expressed his repentance towards God, and his faith towards our Lord Jesus Christ . . . In social religious services, he did not, as many desired, and as indeed was very desirable, take an active or leading part . . . On one occasion, speaking with one in whom he confided, he remarked, that he daily committed his soul in love and confidence to the Saviour of sinners, and believed that he was accepted now and should be accepted hereafter, of him; though he was not able to sympathize as fully as he desired with the strong expressions of assurance, in which it seemed the privilege of some to indulge.”

The following letter from Mr. Daggett was communicated to Rev. Dr. Sprague, of Albany, and incorporated in “Annals of the American Pulpit:”

“NEW HAVEN, May 4, 1850.

“DEAR SIR:

“The Rev. Habijah Weld, concerning whom you enquire, was the first clergyman of whom I had any knowledge. My parents were members of his congregation at the time of my birth, so that I was baptized by him and spent my childhood and early years under his ministry. Mr. Weld was distinguished for eminent piety and exemplary devotion to his work. During a ministry of fifty-five years, he was never kept from the pulpit for a single Sabbath by ill health. He generally wrote his sermons, and read from the manuscript. He adhered to the doctrines of the Assembly’s Catechism, and preached them with boldness and earnestness. He was remarkable for his observance of the Sabbath. If he had laborers on Saturday, they were dismissed so early as to be able to reach home before sunset. The cows had been milked, the cattle fed, the vegetables for the next day prepared. And when the Sabbath came, not a room was swept, nor a bed made, nor any secular service that could be dispensed with, performed, till after the hour of sunset, which he considered as closing the day. He possessed for that period, wealth. His salary, which consisted of only \$220, in money, was devoted to the poor. In his visits he was as ready to accept the hospitalities of the poor as of the rich; and after dining or taking tea with such a family, he would send them a basket of comforts, and Bristol, the man-servant who carried them, used to say, ‘Master always sends the best chicken to thank folks for a dry crust.’ It was his rule to visit all the members of his church within the two months that intervened between the communion seasons . . . He was early enlisted in the cause of Negro emancipation. Bristol was the only slave he ever owned, and when he offered him his freedom, he refused to accept it. Such are my recollections and impressions of this venerable friend of my early years.

“I am, dear sir, truly yours,

“DAVID DAGGETT.”

Mr. Daggett possessed good judgment, a good knowledge of the law, and the ability to draw forth wisdom from the words of Holy Writ. He had a commanding form and voice of compass and power. He published—“Oration at New Haven, July 4, 1789,” the same, second edition; “Argument before the General Assembly of Connecticut, 1804;” “Eulogium on Roger Griswold, before the General Assembly of Connecticut, October 29, 1812.”

He was twice married. At the age of twenty-one to Wealthy Ann, daughter of Dr. Munson, by whom he had nineteen children. In May, 1840, to Mary, daughter of Major Lines.

## THOMAS DALE.

DEPUTY-GOVERNOR OF VIRGINIA, 1611.\*

THOMAS DALE, educated to military service, was sent forth from England to Virginia as Deputy-Governor of that Colony, arriving May 10, 1611, with three ships and three hundred people. For the government of the Colony, he brought with him a code of laws, divine, moral, and martial, compiled by Sir Thomas Smith.

The following letters, one by himself, the other by Rev. Mr. Whitakers, bear upon the early history of Virginia; also unfold to the reader the character of Mr. Dale.

Letter from Sir Thomas Dale, Marshal and Governor of Virginia, unto a minister of London.

“RIGHT REVEREND SIR :

“By Sir Thomas Gates, I wrote unto you, of such occasions as then presented themselves; and now again by this worthy gentleman, Captain Argall, I salute you; for such is the reverend regard I have of you, as I cannot omit any occasion to express the sincere affection I bare you. You have ever given me encouragements to persevere in this religious warfare, until your last letters; not for that you are now less well affected thereunto; but because you see the action to be in danger, by many of their non-performances, who undertook the business. I have undertaken, and have as faithfully, and with all my might, endeavored the prosecution with all alacrity; as God that knoweth the heart, can bear me record. What recompense, or what rewards, by whom, or when, I know not where to expect, but from Him in whose vineyard I labor, whose church with greedy appetite I desire to erect.

“You shall briefly understand, what hath betide since my last, and how we now stand . . .

“Opachankano desired I would call him friend, and that he might call me so; saying he was a great captain, and did always fight, that I was also a great

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\* Campbell's "History of Virginia," Richmond, 1845; Hamor's "True Discourse of Virginia," two hundred copies privately printed from London edition of 1615.



captain, and therefore he loved me, and that my friends should be his friends. So the bargain was made, and every eight or ten days, I had messages and presents from him, with many appearances that he much desireth to continue friendship.

“ Now may you judge, sir, if the God of battles have not a helping hand in this ; that having our swords drawn . . . yet they tendered us peace, and strive with all alacrity to keep us in good opinion of them, by which many benefits arise unto us. First, part of our arms, disgracefully lost long ago (kept by the savages as monuments and trophies of our shames) redelivered, some repair to our honor. Our cattle to increase, without danger of destroying, our men at liberty, to hunt freely for venison, to fish, to do anything else, or go any whither, without danger ; to follow the husbanding of their corn securely, whereof we have above five hundred acres set . . . roots and herbs we have in abundance ; all doubt of want is by God’s blessing quite vanished, and much plenty expected. And which is not the least material, we may by this peace, come to discover the country better, both by our own travels, and by the relation of the savages, as we grow in familiarity with them.

“ Powhatan’s daughter I caused to be carefully instructed in Christian Religion, who, after she had made some good progress therein, renounced publicly her country idolatry, openly confessed her Christian faith, was, as she desired, baptized, and is since married to an English gentleman of good understanding, another knot to bind this peace the stronger. Her father and friends gave approbation to it, and her uncle gave her to him in the church ; she lives civilly and lovingly with him, and I trust will increase in goodness, as the knowledge of God increaseth in her. She will go into England with me ; and were it but the gaining of this one soul, I will think my time, toil, and present stay, well spent . . .

“ I can assure you, no country of the world affords more assured hopes of infinite riches, which, both by mine own people’s discovery, and the relation of such savages whose fidelity we have often found, assureth me . . . Here is enough to content them, let their ends be either for God or Mammon.

“ These things have animated me to stay for a little season ; to leave those, I am tied in conscience to return unto, to leave the assured benefits of my other fortunes, the sweet society of my friends and acquaintance, with all mundall delights ; and reside here with much turmoil which I will constantly do, rather than see God’s glory diminished, my King and country dishonored ; and these poor people I have the charge of, ruined. And so I beseech you to answer for me, if you hear me taxed for my staying, as some may justly do ; and that these are my chief motives, God I take to witness.

“ Remember me, and the cause I have in hand, in your daily meditations ; and reckon me in the number of those that do sincerely love you and yours, and will ever rest in all offices of a friend, to do you service.

“ From JAMESTOWN, in Virginia, the 18th of June, 1614.

“ THOMAS DALE.”



The Rev. Alexander Whitakers pens from Virginia this letter.

"To my dear and loving Cozen M. G., Minister of the B. F., in London.

"SIR :

"The colony here is much better. Sir Thomas Dale, our religious and valiant Governor, hath now brought that to pass which never before could be effected. For by war upon our enemies, and kind usage of our friends, he hath brought them to seek for peace of us ; which is made, and they dare not break. But that which is best, one Pocahontas, the daughter of Powhatan, is married to an honest and discreet English gentleman, Mr. Rolfe, and that after she had openly renounced her country idolatry, confessed the faith of Jesus Christ, and was baptized ; which thing Sir Thomas Dale had labored a long time to ground in her.

"Yet notwithstanding, are the virtuous deeds of this worthy knight much debased, by the letters which some wicked men have written from hence, and especially by one C. L. If you hear any condemn this noble knight, or do fear to come hither, for these slanderous letters, you may upon my word boldly reprove them. You know that no malefactors can abide the face of the Judge ; but themselves scorning to be reproved, do prosecute with all hatred, all those that labor their amendment. I marvel much that any men of honest life, should fear the sword of the magistrate, which is unsheathed only in their defence.

"Sir Thomas Dale (with whom I am) is a man of great knowledge in divinity, and of a good conscience in all his doings : both which be rare in a martial man. Every Sabbath day we preach in the forenoon, and catechise in the afternoon. Every Saturday at night, I exercise in Sir Thomas Dale's house. Our church affairs be consulted on by the minister, and four of the most religious men. Once every month we have a communion, and once a year a solemn fast. For me, though my promise of three years' service to my country be expired, yet I will abide in my vocation here, until I be lawfully called from hence. And so betaking us all unto the mercies of God in Christ Jesus, I rest forever.

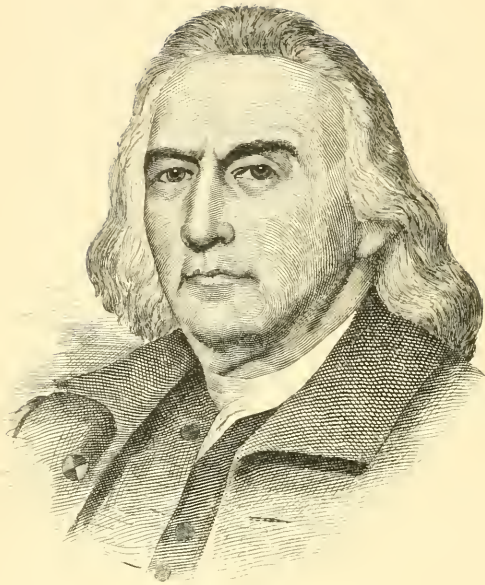
"Your most dear and loving cosen,

"ALEX. WHITAKERS.

"VIRGINIA, June 18, 1614."

Sir Thomas Dale was twice married.





*Abr<sup>m</sup> Davenport*

## ABRAHAM DAVENPORT.

SENATOR IN CONNECTICUT LEGISLATURE, 1766-1784.\*

A WORK entitled "History and Genealogy of the Davenport Family in England and America, from 1086 to 1850," by A. Benedict Davenport, was published in 1851; and a "Supplement" to that work, by the same man, was issued in 1876. In these works the genealogy of the family is traced through twenty-four generations, beginning with Ormus de Dauneporte, born in 1086. The author assures his reader, edition of 1851, that "he is enabled to present a line of ancestry for nearly 800 years, authenticated by the clearest proofs and evidences."

John Davenport, of the seventeenth generation from Ormus de Dauneporte, great-grandfather of Abraham, was born in the city of Coventry, Warwickshire, England, in 1597. "His mother was a woman of piety, but was early removed by death, leaving this son in his childhood, after having devoted him to the care and special service of God, with great fervor and faith." He studied at the grammar school of Coventry and at the University of Oxford, and chose the ministry for his calling. He became vicar of St. Stephen's Church, Coleman Street, London, and one of the members of his church was Theophilus Eaton, afterwards of New Haven Colony. He became a Nonconformist, resigned his charge, and retired into Holland. A letter from Mr. Cotton induced him to embark for Boston, where he arrived June 26, 1637, in company with Mr. Eaton and Mr. Hopkins. He assisted in founding New Haven Colony, and for nearly thirty years served in the ministry at New Haven. In the library of the

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\* "The Davenport Family," by A. B. Davenport; Force's "American Archives;" Dwight's "Travels;" Whittier's "Tent on the Beach."

American Antiquarian Society at Worcester, Mass., is a bound volume, consisting of miscellaneous tracts, pamphlets, etc., which belonged to the private library of Mr. Davenport. His only son, named John, was a member of the church, New Haven, and on removing with his family in 1668 to Boston, took a letter of recommendation to the church there.

John Davenport, son of the above, was baptized by his grandfather, graduated at Harvard College, entered the ministry and served the church at Stamford, Conn., thirty-one years. Like "Elijah, he was a man mighty in prayer."

Abraham Davenport, the eighth child of John, was born in 1715, died at Danbury, Conn., November 20, 1789.

He graduated at Yale College in 1732, and took up his residence in Stamford. "History of Stamford," by Rev. E. B. Huntington, 1868, thus speaks of Mr. Davenport: "No man has ever served the town as one of its selectmen, as long as he. He also represented the town in the State Legislature for twenty-five sessions, and at several of them was clerk of the House. He was State Senator from 1766 to 1784; was Judge of Probate for several years, and at his death was Judge of the County Court. In 1777 he was one of the Committee of Safety for the State, and was always consulted by Governor Trumbull and General Washington, as one of the wisest counsellors in our most trying days. He was, also, very active in religion, and held the office of deacon in the Congregational Church from 1759 to 1789."

Mr. Davenport's name appears in the Revolutionary Correspondence, as furnished in Force's "American Archives," fourth series, v. 4, p. 219.

Abraham Davenport to Governor Trumbull:

"STAMFORD, December 8, 1775.

"RESPECTED SIR:

"Mr. Selleck and Mr. Bates, two of my neighbours, own a vessel of about fifty tons, with which they are desirous to make voyage to the West Indies, to carry cattle and provisions, and bring back military stores, if a permit can be obtained of your Honour for that purpose. I suppose that it is expected that Mr. Bates will go master, if the vessel is permitted to go. I believe he may be depended upon; and I do not know a man better calculated for the business. The vessel is said to be a prime sailer. We have but a few pounds of powder in our town stock, and I believe it will be universally agree-

able to the inhabitants of our town that a permit should be granted them. At the desire of Mr. Bates, I write this. He informs me that Mr. Selleck will apply to your Honour for the permit, and will give bond (if required) for the faithful conduct of the master. Mr. Selleck is a man of considerable interest, and his bond will be quite sufficient. I am, with the greatest esteem and respect, your Honour's most obedient and humble servant.

“ABRAHAM DAVENPORT.”

Timothy Dwight writes as follows :

“Colonel Davenport was possessed of a vigorous understanding, . . . of integrity unquestioned even by his enemies. He was early a professor of the Christian religion, and adorned its doctrines by an exemplary conformity to its precepts. He was often styled a rough diamond, and the appellation was, perhaps, never given with more propriety. . . . It would be happy for this or any other country, if the magistracy should execute its laws with the exactness for which he was distinguished. He acquired property with diligence, and preserved it with frugality; and hence was by many persons supposed to regard it with an improper attachment. This, however, was a very erroneous opinion. Of what was merely ornamental, he was, I think, too regardless; but the poor found nowhere a more liberal benefactor, nor the stranger a more hospitable host. I say this from personal knowledge, acquired by a long continued and intimate acquaintance with him and his family. While the war had its seat in the State of New York, he took the entire superintendence of the sick soldiers who were returning home, filled his own house with them, and devoted to their relief his own time and that of his family: while he provided elsewhere the best accommodations for such as he could not receive. In a season, when an expectation of approaching scarcity had raised the price of bread corn, . . . he not only sold the produce of his own farms to the poor at the former customary price, but bought corn extensively, and sold this as he had sold his own. His alms were at the same time rarely rivalled in their extent.

“An instance of Colonel Davenport's firmness deserves to be mentioned. The 19th of May, 1780, was a remarkably dark day. Candles were lighted in many houses, the birds were silent and disappeared, and the fowls retired to roost. The Legislature

of Connecticut was then in session at Hartford. A very general opinion prevailed, that the day of judgment was at hand. The House of Representatives, being unable to transact their business, adjourned. A proposal to adjourn the council was under consideration. When the opinion of Colonel Davenport was asked, he answered, 'I am against an adjournment. The day of judgment is either approaching, or it is not. If it is not, there is no cause for an adjournment: if it is, I choose to be found doing my duty. I wish, therefore, that candles may be brought.'

John G. Whittier makes allusion to "the dark day" and Mr. Davenport.

"'Twas on a May-day of the far old year seventeen hundred eighty, that there fell over the bloom and sweet life of the spring, over the fresh earth and the heaven of noon, a horror of great darkness. . . . Birds ceased to sing, and all the barn yard fowls roosted. . . . 'The sounds of labor died;' men prayed and women wept. . . . Meanwhile in the old State House, sat the lawgivers of Connecticut. . . . 'It is the Lord's Great Day! Let us adjourn,' some said; and then, as if with one accord, all eyes were turned to Abraham Davenport. He rose, slow cleaving with his steady voice the intolerable hush. 'This well may be the Day of Judgment. . . . Be it so or not, I only know my present duty, and my Lord's command to occupy till he come. So at the post where he hath set me in his providence, I choose, for one, to meet him face to face,—no faithless servant frightened from my task, but ready when the Lord of the harvest calls. And therefore, with all reverence, I would say: Let God do his work, we will see to ours. Bring in the candles.' And they brought them in."

Mr. Davenport married, first Elizabeth Huntington, whose mother was a sister of Jonathan Edwards; second, Mrs. Martha Fitch. He had five children, all by the first wife. Two of the sons, John and James, became representatives in Congress.

Abigail, half sister of Abraham, married Rev. Stephen Williams, by whom she had eight children, three of whom became ministers, the aggregate period of whose ministry was over a hundred and fifty years. James, younger brother of Abraham, graduated at Yale College, entered the ministry, and accepted a



charge at Southold, Long Island. In the days of Whitefield, 1740, he left his charge, gave way to an enthusiasm altogether immoderate, and "was the means of doing both good and evil." According to Rev. Dr. Beecher, "the first general revival witnessed in East Hampton, Long Island, commenced apparently, by the instrumentality of Mr. Davenport." In the summer of 1741, he visited Stonington, Conn. "Here it was said, near one hundred persons were struck under conviction by his first sermon: and about that number converted in eight days, including about twenty Indians." [He made a public confession of his errors signed July 28, 1744, one paragraph of which reads as follows: "I would also penitently confess my great stiffness in retaining these aforesaid errors notwithstanding the friendly counsels of real friends, especially in the ministry."]

## JOHN DAVENPORT.

REPRESENTATIVE IN CONGRESS, 1799-1817.\*

JOHN DAVENPORT, eldest son of Abraham, was born in Stamford, Conn., January 16, 1752, died there November 28, 1830.

He graduated at Yale College in 1770, and was tutor in the institution in 1773 and 1774. Entering the legal profession, he was soon called to take an important place among the Revolutionary patriots of that day.

In 1799 he was chosen Representative to Congress, to fill the vacancy occasioned by the death of his younger brother, James Davenport. This position he held for eighteen years, and during the administrations of the elder Adams, Jefferson and Monroe. He was punctual at his post from the opening to the adjournment of each session; served on important committees; was more prominent as a worker than a debater. He declined a re-election in 1817, and spent the remainder of his days in the retirement of his country home.

“He was a member of the Congregational Church in Stamford, of which he was chosen Deacon in 1795. In this office his eminent worth was ever shown in the character of a benevolent, active, and exemplary Christian.”

He was married to Mary S., daughter of Rev. Noah Wells, D. D., by his father, Abraham Davenport, Esq., May 7, 1780. They had seven children. The second son, John Alfred, was educated at Yale College, and for fifty years was a well known and prosperous

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\*“The Davenport Family,” by A. B. Davenport; “Discourse,” by Rev. E. L. Cleaveland.

merchant in the city of New York. The following reveals the story of his conversion while in college: "The year 1802, will ever be remembered in the history of the college for the extraordinary outpouring of the Holy Spirit upon the institution. . . . Among those who shared in this blessed work of salvation, was John A. Davenport."

## THOMAS DAWES.

REPRESENTATIVE IN MASSACHUSETTS GENERAL COURT, 1777.\*

THOMAS DAWES was born in Boston in 1731; died there January 2, 1809.

He received a common school education, and became an architect.

By a full vote of the inhabitants of Boston, he was elected a member of the House of Representatives in the General Court in the year 1777; was advanced to a seat in the Senate; finally was elected a member of the Council, and held this position a long term of years. By the death of Lieutenant-Governor Gill, then the Chief Magistrate of the State, he became President of the Council, and for a time was the first acting Magistrate in the Commonwealth. He was an Elector at the three first elections of President of the United States.

“At the age of threescore years and ten, he saw fit to decline being a candidate for office, and gave public notice of the intention. He gradually withdrew from many other public engagements, observing among other reasons, that at such an advanced age, it was fit that the business of the present world should give way to the more interesting concerns of the future.” By the Records of the Old South Church, Boston, “Mr. Dawes was baptized by the Rev. Dr. Sewall in that church in August, 1731. He was admitted as a member in full communion in 1749, being in his nineteenth year. In 1787, he was chosen a Deacon, in which he continued upwards of twenty-one years.”

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\* Address by Rev. Dr. Eckley; “Panoplist,” 1809; Drake; Allen.

The interior of the Old South Church being destroyed by British troops during the Revolutionary war, Mr. Dawes drew the plan for repairs.

His son, Thomas, graduated at Harvard College, entered the law, and in 1802, received the appointment of Judge of the Municipal Court of Boston, which he held twenty years.

## JEREMIAH DAY.

REPRESENTATIVE IN GENERAL ASSEMBLY OF CONNECTICUT, 1766  
AND 1767.\*

ROBERT DAY, early ancestor of Jeremiah, emigrated from England in 1634; settled first in Cambridge, Mass., and removed to Hartford, Conn. His wife was Editha, sister of Deacon Edward Stebbins. Both were exemplary members of the church in Hartford under the pastoral care of Rev. Thomas Hooker, and Rev. Samuel Stone.

Thomas Day, father of Jeremiah, married Mary Wells, of Colchester, Conn., removed to Sharon in or about the year 1755, engaged in farming, and lived to the age of eighty-two.

Jeremiah Day was born at Colchester, January 25, 1737, died September 12, 1806.

When a boy he worked on his father's farm, and attended school during the winter months. He graduated at Yale College in 1756, taught school in Sharon for a year, and then commenced the study of Divinity with Rev. Joseph Bellamy. After studying a year and a half, he again taught school.

In 1763 he inherited a valuable farm on Sharon Mountain, where he settled and divided his time between study and agricultural labor.

He became Selectman of the town of Sharon, and in October, 1766, again in May, 1767, he represented the town in the General Assembly of the Colony.

Afflictions came, and he renewed his attention to theological studies under the direction of Rev. Cotton Mather Smith, of Sharon, and was ordained pastor of the church at New Preston,

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\*"Sprague's Annals," v. 1; Appleton.

January 31, 1770. In the fall of 1788 he made a missionary tour to Vermont. Here he found the home of Thomas Chittenden, now Governor of the State, with whom he had twenty years before been associated in legislative duties. He kept a journal, which is still preserved, and may hereafter be considered a valuable document in the history of missions. In the fall of 1794 he made a tour to New York and Pennsylvania; was absent nine weeks, and preached fifty times. "Though not an animated orator, he was a solemn and impressive preacher. Always humble and exemplary, he appeared to be filled with love to the souls of men." He was a fair man in his deal.

He was three times married. First to Sarah Mills, of Kent, sister to the clergymen, Samuel, John and Edward, and sister to the wife of his college classmate, Rev. Joel Bordwell, of Kent; second, to Lucy Wood, of Danbury; third, to Abigail, daughter of Stephen Noble, of New Milford, and widow of Rev. Sylvanus Osborn. By her he had five children, four sons and a daughter. Jeremiah graduated at Yale College; was President of that institution from 1817 to 1846; was the author of important mathematical works which found place as text-books in schools and colleges. Thomas, another son, is brought forward in the following sketch.

Mr. Day published several sermons, among them, "The Wisdom of God in the Permission of Sin," 1774.



## THOMAS DAY.

CONNECTICUT SECRETARY OF STATE, 1810-1835.\*

THOMAS DAY, son of Jeremiah, was born in New Preston, Conn., July 6, 1777, died at Hartford, March 1, 1885.

He graduated at Yale College in 1797, attended the law lectures of Judge Reeve, at Litchfield, for one year, was one year tutor in Williams College, completed his legal studies with Theodore Dwight, in 1799, was admitted to the Bar and commenced practice in Hartford.

In October, 1809, he was appointed by the General Assembly Assistant Secretary of State, George Wyllys being Secretary; in 1810 he was elected Secretary of State by the people, and was continued in that office for twenty-five successive years by annual re-elections. From 1802 to 1853, he reported the Decisions of the Supreme Court of Errors of Connecticut, and during this period seven different Chief-Justices presided in that court, holding office until disqualified by age.

Mr. Day was an exemplary Christian and was President of the Hartford County Missionary Society, auxiliary to the American Board of Commissioners for Foreign Missions. "He had a slight shock some weeks previous to his death, and remarked in legal phrase: 'I am now only a tenant at will, subject to eviction at the pleasure of the landlord. I have been served with due warning.'" Judge Welles remarked of Mr. Day: "Spared the exhaustive contests which attend the active duties of his profession, he stood by, a calm, intelligent spectator of the conflict, recording the results. Possessing an easy fortune, blessed with all that is

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\* Hartford *Religious Herald*; "Memorial Biographies," New England Genealogical Society, v. 2.

valuable in possession for earth, and all that is cheering in prospect for heaven . . .”

He was six feet tall, with carriage erect, and manner impressive. He was severe toward himself, considerate toward others. His general tone was gentle, but he was capable of great sternness. There is a good portrait of him, full length, painted when over seventy, in the rooms of the Connecticut Historical Society, of which he was one of the founders.

He married, 1813, Sarah, daughter of Wheeler Coit, of Preston, by whom he had eight children, two sons and six daughters.

## THOMAS DELAWARE.

FIRST GOVERNOR OF VIRGINIA, 1610.\*

THOMAS DELAWARE, of England, in the year 1602, succeeded his father as third Lord Delaware; married Cecily, daughter of Sir Thomas Shirley; was appointed Governor and Captain-General of Virginia in America in 1609; visited England in 1611, and died June 7, 1618, on return voyage to Virginia.

In the year 1584, Queen Elizabeth delivered to Walter Raleigh a patent, authorizing him to discover, search, find out, and view, such remote heathen and barbarous lands as were not possessed by any Christian Prince, nor inhabited by Christian people. The said Walter Raleigh, his heirs and assigns, to hold, occupy and enjoy the same."

On January 7, 1587, Raleigh made an assignment to divers merchants of London, and with this act gave £100 for propagating Christianity among the natives. One hundred and seventeen persons, on this year of assignment (1587) "safely arrived in Virginia, and remained to inhabit there." But little success attended these early adventurers by way of organizing a government.

The first Charter of Virginia, was granted April 10, 1606, and ships were again fitted out. The paper which contained instructions to be observed, "when it shall please God to send you on the coast of Virginia," closed with these words: "Lastly and chiefly; the way to prosper and achieve good success, is to make yourselves all of one mind for the good of your country and your

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\* "Virginia Vetusta," and "Virginia Company of London," by Neill; Hazard's "Historical Collections"; Broadhead's "History of New York"; Belknap's "American Biography."

own, and to serve and fear God, the Giver of all Goodness; for every plantation which our Heavenly Father hath not planted shall be rooted out."

A new Charter was granted May 23, 1609, "transferring several important powers before reserved to the Crown."

"Under this second Charter of King James, Thomas Delaware was appointed Governor, Thomas Gates, Lieutenant-Governor, George Somers, Admiral, and Christopher Newport, Vice-Admiral. A few days before the charter was sealed, an expedition consisting of nine vessels, was equipped and dispatched for Virginia, with five hundred emigrants. Delaware did not leave England with the expedition, but delegated the command for the time being to Gates, Somers and Newport."

On February 21, 1610, William Crashaw, preacher at the Temple, London, delivered a sermon in presence of Delaware, in view of his departure from England to America. At the conclusion, the preacher addressed him:

"And thou most noble lord, whom God hath stirred up to neglect the pleasures of England, and with Abraham to go from thy country, and forsake thy kindred and thy father's house, to go to a land which God will show thee, give me leave to speak the truth. Thy ancestor many hundred years ago gained great honor to thy house, but by this action, thou hast augmented it. . . . Remember thou art a General of English men, nay, a General of Christian men; therefore principally look to religion. You go to commend it to the heathen, then practise it yourself; make the name of Christ honorable, not hateful unto them." The preacher on this occasion added: "And thou Virginia, whom, though mine eyes see not, my heart shall love, how hath God honored thee! Thou hast thy name from the worthiest Queen that ever the world had, . . . and thou shalt have thy fame under the conduct of a General of as great and ancient nobility as any ever engaged in action of this nature."

On April 1, 1610, Delaware embarked at Cowes for Virginia, with three vessels laden with supplies; and on the Lord's day, June 10, they came to anchor before Jamestown. "As soon as Delaware came on shore, he fell down on his knees and continued some time in silent devotion. He then went to church, and after

service, his commission was read, which constituted him 'Governor and Captain-General during his life, of the Colony and Plantation of Virginia.' "

In a letter to the London Company, dated Jamestown, July 7, 1610, he writes: "The 10th of June being Sunday, I brought my ship, and in the afternoon went ashore; where after a sermon by Mr. Buck, I caused my commission to be read: upon which, Sir Thomas Gates delivered up unto me his own commission, both patents, and the Council Seal, and then I delivered a few words unto the company; laying some blame on them for many vanities, and their idleness; earnestly wishing that I might no more find it so. The 12th of June, I did constitute, and gave places of office and charge, to divers Captains and Gentlemen, and elected unto me a Council, unto whom I administered an oath of faith, assistance and secrecy."

Before the expiration of a year, his health failed, and accompanied by Dr. Behune and Captain Argall, he went to the Western Isles to recruit, and thence to his native land. Thomas Dale was made Deputy-Governor, and Delaware still held the position of Governor-General.

Delaware's three brothers were identified with Virginia—Francis was Governor, John was Muster Master-General, and Nathaniel was a member of the Council.

Two forts, called Henry and Charles, after the King's sons, were erected by Delaware, on a level tract bordering Southampton River.





Wm. C. Dodge



## WILLIAM EARLE DODGE.

REPRESENTATIVE IN CONGRESS, 1866.\*

WILLIAM DODGE, of Dorsetshire, England, early ancestor of William E., was among the passengers of *The Lyons Whelpe*, which arrived at Salem, July 10, 1629. He took part in founding Beverly Church, in 1667.

David Low Dodge, father of William E., "learned his letters and received some of his first religious impressions from a venerable Irish schoolmistress, whose pious memory he always cherished." He grew up fond of reading and study, taught school in his early manhood, and obtained reputation as a teacher of youth. In 1805, he entered upon mercantile business in the city of New York; withdrawing from this, he became head of the Bozrah Manufacturing Company, in connection with which he erected the first cotton mill in the State of Connecticut. His religious zeal kept pace with his business energy. On one occasion he spent a week at Simsbury, assisting at revival meetings in the church then under the care of Rev. Jeremiah Hallock. "The associates who established the cotton mill at Bozrahville, sought at their first meeting, the Divine guidance, and then signed a covenant pledging themselves to maintain as a primary object, a moral and religious establishment." Sarah Cleveland, wife of Mr. Dodge, and mother of William E., was a woman of sound judgment and earnest piety, and was one of the seven mothers who originated the New York City Maternal Association. She prayed with and for her children.

William Earle Dodge, of the seventh generation from William

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\* "Memorials of William E. Dodge;" compiled and edited by D. Stuart Dodge; Randolph & Company, 1887.

Dodge, was born in Hartford, Conn., September 4, 1805, died in New York, February 9, 1883.

He received a good, common school education. His father's experience as a teacher was of service to him in the selection of books, and the carrying on of courses of study. As a young man, he mastered many solid works, including several standard histories.

In an address delivered in New York, at the Young Men's Christian Association Hall, April 27, 1880, Mr. Dodge says :

"The year 1818 found me a boy in a wholesale dry-goods store, No. 304 Pearl Street, near Peck Slip. It was a different thing to be a boy in a store in those days from what it is now . . . I used to be up soon after light, walk to Vandewater Street [for the keys], and then to the store very early. It was to be sprinkled with water, which I brought the evening before from the old pump at the corner of Peck Slip and Pearl Street, then carefully swept and dusted. Afterwards came sprinkling the sidewalk and street, and sweeping to the centre a heap for the dirt-cart to remove. This done, one of the older clerks would come, and I was permitted to go home for breakfast. In winter the wood was to be carried and piled in the cellar, fires were to be made, and lamps trimmed. Junior clerks in those days did the work of porters now. . . . It was quite an event for the country merchants to visit the city. They generally came twice a year,—those from North and East, by the Sound or North River, in sloops or schooners; those from the West and South, by stage, or by lines of vessels along the coast. . . . The fashionable residences were chiefly around the Battery, and up Broadway and Greenwich to Cortlandt Street. Not more than twenty-five families kept a two-horse carriage. The Post Office was in the parlors of a private house, altered for the purpose, at the corner of William Street and Exchange Place. I well remember the fun we boys had while waiting for the office to open, crowding each other up the line. Postage was so high that letters were sent by private hands as frequently as possible. Wood was almost the only fuel; stoves and furnaces had not yet come into use. How my feet and fingers have ached, as I have stood at the desk of a bitter morning!"

In 1819, his father removed with the family to Connecticut, to engage, as before mentioned, in manufacturing at Bozrahville. William E. took a position as clerk in the store connected with the factory. By way of encouragement to earn something for himself, his father gave him the use of a separate show-case, where he deposited small articles from pedlers and others, and sold them at a moderate advance. He became so busy that he neglected his regular meals, ate crackers and cheese as he went about the store, and thus brought on nervous prostration. When he began to recover, the season for huckleberries had come, of which he ate freely, and took long drives in a wagon without springs.

In 1825 the mill was sold, the family returned to New York, a dry-goods store was opened, and William assisted. In 1827 he left his father, and began the wholesale dry-goods business on his own account at 213 Pearl Street. He makes allusion in his lecture on Old New York.

“A retired Connecticut merchant with whom I had done business, having heard that I was intending to commence for myself, proposed a copartnership with his son just graduated from Yale. He offered to furnish an amount of capital, which, with the small sum I had, (mostly savings from my salary), would make for those days a respectable beginning. . . . As my partner had no experience, I felt the more responsibility. A few weeks after we started, and when our stock of goods was small, three young men, Connecticut pedlers, stepped into the store, each having two large tin trunks which they carried in their hands, aided by a large strap over the shoulders. . . . While they set down their loads to rest and talk, I said to them: ‘I see you are, like myself, just starting in business; let me make you a proposition. There is plenty of room in our store; each of you take one of these pigeon-holes under the shelves, put your trunks there in place of carrying them around while you are picking up your goods, and order all you buy to be sent here. We will take charge of your purchases, pack and ship them, and you can come here and examine your bills, write letters, and do as you like, whether you buy a dollar of us or not. It will be an advantage to us, as well as a convenience to you.’ They were pleased with the offer, accepted it at once,

and for the six years during which I remained in the dry-goods business for myself, were among my most attached customers."

In the year 1833 a partnership was formed, which took the firm name of Phelps, Dodge & Co.

Mr. Dodge devoted time and money for the support of the Government during the Rebellion.

In 1872 he was chosen delegate from the Sixth District of New York City to the National Republican Convention at Philadelphia. From that city he writes, June 5th: "No convention ever had fewer office-holders. There are a number of colored delegates from the South. . . . Three of them were called out, and made remarkable speeches on the spur of the moment. To-morrow we shall nominate Grant by acclamation."

He served his district as Representative to the Thirty-ninth Congress. The matter was first opened to him while attending the meeting of the American Board of Commissioners for Foreign Missions, held at Worcester, Mass., in a letter dated New York, October 6, 1864. "Your fellow-citizens of the Eighth Congressional District believe that you are the only man in it who can carry the district in the interests of good government and union. On this account we have made bold, against your knowledge and wishes, to use your name. It has been received in every quarter with the highest commendation. At a public meeting of the Eighteenth Ward Union Association it was, 'Resolved, that in times like these . . . we ought to send to the capital of the United States such men as sat in the Continental Congress in the era of 1776. The people of the Eighth District have found a man of this type in the incorruptible merchant, the honorable, able, and accomplished citizen, William E. Dodge.'" The Eighth District included that part of the city east of Fifth Avenue, and between Fourteenth and Forty-second Streets.

Among his speeches in Congress was one in behalf of the bill to secure a site for the General Post Office in the city of New York. He said: "Within the last ten years in the city of New York the daily mail has increased from thirty to a hundred tons. The property now offered by the Corporation of New York to the United States Government for a post office, and for the United States courts, at the nominal sum of \$500,000, would sell at public

auction to-morrow for from three to five million dollars. It is an opportunity such as the Government can seldom obtain. It is the most feasible, the most eligible spot in the city for the purpose, and, although there is great objection to using a portion of our public park for a post office, yet such is the necessity and such the desire to accommodate the United States Government, that the Corporation has yielded a plot of ground at the lower end of the public park equal to twenty-six lots."

The adjustment of the altered relations of the late Confederate States became important matter of discussion. The views presented by Mr. Dodge were much commended for their excellence and wisdom. "I do hope, Mr. Speaker, that neither the bill of the gentleman from Pennsylvania, nor the amendment of the gentleman from Ohio will pass. No man on this floor is more strongly in favor than I am of protecting the best interests of the colored race. . . . But the very fact that the white population of the South by this bill are to be almost universally degraded, while the colored men are elevated above them, is not, in my opinion, calculated at all to promote the best interests of either."

He was a temperance man, and favored the cause of total abstinence. In 1882 some zealous friends requested him to allow his name to be proposed for Mayor of New York. Still later, he was urged to consent to be nominated for Governor of the State as candidate of the growing temperance party. While he believed Christian men should vote as they pray, he felt it would be wiser at that time for the advocates of temperance to side with the party which represented the best elements of the people, and had already carried some measures for the suppression of the liquor traffic, and was willing to favor still others. Under the circumstances then existing, he considered this course more for the real interest of the cause than to make a distinct temperance issue, with every probability of so dividing the vote as to throw victory into the hands of avowed enemies.

From his earliest years William had been singularly responsive to religious impressions. He listened thoughtfully and candidly to what was said from the pulpit and in private gatherings. When the family resided at Bozrah, revival meetings were held in Hartford, conducted by Rev. Dr. Nettleton. William's father took



pains to send him into the city from time to time with a load of cotton goods, hoping that the awakening influences would reach him. On one occasion he arranged to have his son stay with friends who, he knew, were interested in the meetings. For a week or more William attended the solemn services, and was deeply impressed. As he was about to return he called upon Dr. Hawes, pastor of the Centre Church, and he never forgot his parting remark: "What! going home, and taking that hard heart with you?" The words came again and again to mind as he drove slowly back alone. Soon after, at a prayer meeting conducted on that occasion by Mr. Erastus Hyde, assistant agent in the mill, an invitation was given to any who felt anxious respecting their spiritual condition and desired the prayers of Christians, to signify their wish by rising. William was instantly upon his feet. His next younger sister, Mary, joined him, and in a few moments ten or twelve others. It was the beginning of a revival that spread through the community and extended into the country around. From that Sabbath evening, June 8, 1821, William's life seemed to take on new earnestness. The decision he had made was final, and without reserve. One of his first steps was to induce a few young converts in the village to establish a meeting for mutual Bible study and prayer. On the first Sabbath in May, 1822, he, in company with his sister Mary and several others, united with the Congregational Church in Bozrah, then under the pastoral care of Rev. David Austin. From this time onward, Mr. Dodge was the friend of revivals, laboring in season and out of season for the good of souls.

"In the Congressional prayer meeting, where members of all sections and of every shade of religious belief met to supplicate the favor of the God of nations, Mr. Dodge was a prompt attendant and the animating soul."

During the revival of 1858 he wrote to a friend with whom he had long been associated in various enterprises, and for whom he again and again expressed solicitude: "For many years I have been in the habit of meeting you in business circles, and have repeatedly admired your prompt action and great executive talents. I have always felt a deep interest in your prosperity; at the same time I have often been anxious lest you should be satisfied with

riches, which can at best last but a few years. The providence of God has of late, in a remarkable manner, visited our city and land. First, by the panic which led all to see how vain were human calculations. But now He has come by His Spirit, touching the heart, and leading hundreds of business men to understand the importance of receiving a better portion than this world can give. Never has there been such a time since we have been on the stage when, speaking after the manner of men, it was so easy to find the 'pearl of great price.' . . . Oh, my dear friend, that you could but open your eyes and see your true position, and the danger that, with all this world can give, you may go unprepared to the bar of God! Why will you not take time to look at this matter calmly, and ask yourself, 'What shall it profit me if I gain the whole world and lose my own soul?' I venture to enclose a little paper, which I trust you will read carefully, and put to yourself the inquiry, 'Am I not the man?' I am confident you will appreciate the motive which induces me to write to you, when I say that for many days I have been thinking much about you, and have been daily praying that God would visit you with heavenly blessings."

In an address delivered December, 1872, at the Lay Workers' College in Brooklyn, he says: "Christ died not only to open the prison door but to open the palace gate, and give men everlasting life. Impelled by this solemn truth, we shall say as we look and see men perishing, 'Here am I, send me. Use me in whatever way I can do most to save lost sinners.' A saved sinner myself, I can declare that God desires not the death of the wicked. He says to all, 'Turn ye: why will ye die?'"

To a friend he wrote concerning one in whom he was interested: "Urge her right up to the point of submission, and giving up *all* for Christ—no half way—if she would be happy."

To a friend he wrote from Wellsboro, Pa., March 13, 1856: "I was urged to return at once to the city on very important business, but I could not, or did not dare to leave. God's power has been so wonderful for the past two days, and I have so many on my hands and heart apparently just on the turning-point of their destiny that I cannot go. Last night some four or five of the most prominent men of the place . . . who the Sabbath before were



among the anxious, and for whom we had been praying and laboring, arose in the meeting to tell what God had done for them, and to urge others to come to Christ."

In view of the harvest so great and the laborers so few, he was willing by his benevolence to aid men by a short course into the ministry. In March, 1862, he wrote: "I wish to aid, by a short course, men from twenty-one to thirty, of more than ordinary talent and approved piety, who with a good common education have learned to take the lead in Sabbath schools and prayer meetings, and are, in fact, the right arms of the pastors. Such men often long for the ministry, but feel they are too old to commence studying for it. I would give them two or three years of training, and then send them out to increase their stock as they go—good, practical, common-sense men, who will be a blessing to many a young church in the more sparsely-settled regions."

In early manhood Mr. Dodge sought the acquaintance of Melissa, second daughter of Anson G. Phelps. The request to be permitted to address the daughter closes: "Praying that God, whose unseen hand directs in all the concerns of life, may lead you to that conclusion which may be for His glory and our good for time and eternity, I subscribe myself," etc. Mr. Phelps replies: "We shall ever study to promote the happiness of our beloved daughter, and if complying with your very respectful request concides with her views, it will meet with our perfect approbation. Permit me here to remark that in addition to the esteem we have ever had for you personally, it is greatly strengthened by the long and uninterrupted friendship subsisting between your family and our own. Trusting the same Hand that has led you both to seek a better good than this world can afford, will still cause His Word to be as a cloudy pillar by day and a light of fire by night to guide you safely through this wilderness, and finally to give you an inheritance among the just, we remain your affectionate friends."

Mr. Dodge and Miss Phelps were married June 24, 1828, at 32 Cliff Street, Dr. Gardiner Spring, of the Brick Church, officiating. At the golden wedding, Mr. Dodge gave the following address:

"My dear children, grandchildren, and friends: We have invited you to join with us to-day in a tribute of thanksgiving to our Heavenly Father for the special mercy which has prolonged our

lives, and permitted us to look back upon a life of fifty years. Our song this morning is, ' Bless the Lord, O our souls, and forget not all his benefits ;' ' Surely goodness and mercy have followed us all the days of our lives.' We feel that, under God, we owe all we are to the tender, faithful care of our godly parents, who from infancy dedicated us to God, and by constant Christian watchfulness and prayer brought us up in His fear, and rejoiced to see us in early youth consecrate ourselves to His service,—both uniting with the church the same year . . . . And we say, for the sake of our children and grandchildren, that from the beginning of our married life, we have always been frank and open between ourselves in all our Christian experience, talking freely to each other, and often praying together for special blessings upon ourselves and children. . . . We have always watched, even in little things, to do all in our power to add to each other's happiness, and never allow even an impolite word, or anything, to dampen our mutual respect and love. . . . I feel it due to her to say to-day that, in all these fifty years, not an unkind word has ever been spoken to me by my dear wife, and what I am, under God, I owe very much to our sweet intercourse together."

Seven sons, with their families, were present on this occasion.

The summer home of Mr. Dodge was some thirty miles north of New York, on a hillside overlooking the Hudson, and half a mile south of the village of Tarrytown.

His bequests were as follows :

Presbyterian Board of Foreign Missions,	. \$50,000
American Board,	. . . . . 50,000
Presbyterian Board of Home Missions,	. 50,000
Education of Young Men for the Ministry,	50,000
American Bible Society,	. . . . . 10,000
American Tract Society,	. . . . . 20,000
American Sunday School Union,	. . . . . 10,000
National Temperance Society,	. . . . . 10,000
City Mission and Tract Society,	. . . . . 20,000
Presbyterian Board of Publication,	. . . . . 10,000
Lincoln University,	. . . . . 10,000
Children's Aid Society,	. . . . . 5,000

Howard University, . . . . .	\$5,000
Atlanta University, . . . . .	5,000
Hampton Institute, . . . . .	5,000
Presbyterian Board for Aged Ministers, . . . . .	5,000
American Seamen's Friend Society, . . . . .	5,000
International Com. of Y. M. C. A., . . . . .	5,000
McAuley Mission, . . . . .	5,000
Syrian Protestant College, . . . . .	20,000
Metropolitan Museum of Art, . . . . .	5,000
American Museum of Natural History, . . . . .	5,000

The bequests were to be paid by installments running through five years. The two houses, one on Madison Avenue, New York, and the other at Tarrytown, were given to Mrs. Dodge, with a liberal amount for her support, and the remainder of the estate was divided between the seven sons.

## THOMAS DUDLEY.

GOVERNOR OF MASSACHUSETTS, 1634, 1640, 1645, 1650.\*

THOMAS DUDLEY, only son of Captain Roger Dudley, was born in Northampton County, England, in 1576, died in Roxbury, Mass., July 31, 1652.

He sailed for New England in 1630, in the ship *Arbella*, and while the vessel was at anchor in the harbor of Cowes, he was chosen Deputy-Governor of Massachusetts. He served as Governor in the years 1634, 1640, 1645, and 1650.

He was for a time a resident of Boston, and finally fixed his home in Roxbury, "where his estate was long possessed by his descendants."

In the religious concerns of the colony he was prominent. "They observed a day of fasting on the 30th of July [at Charlestown the year of their arrival], . . . and at the close of the services Governor Winthrop, Deputy-Governor Dudley, Mr. Isaac Johnson and Mr. Wilson entered into a solemn covenant with God and each other; thus forming themselves into a church, afterwards known as the First Church in Boston." Mr. Dudley was one of three brethren, who in turn carried on the public services of the church from March to November, during the absence of their pastor, Rev. Mr. Wilson, on a visit to England.

In a letter to the Countess of Lincoln, Mr. Dudley says: "If any godly men, out of religious ends, will come over to help us in the good work we are about, I think they cannot dispose of themselves nor of their estates more to God's glory and the furtherance of their own reckoning; but they must not be of the poorer sort yet for divers years. For we have found by experience that

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\* Moore's "Governors of New Plymouth"; Morton; Sprague; "Collections of N. H. Historical Society"; Johnson, Drake.

they have hindered, not furthered the work. . . . If there be any imbued with grace, and furnished with means to feed themselves and theirs for eighteen months, and to build and plant, let them come into our Macedonia and help us."

"Mr. Dudley served the people in a public capacity many years, at his own cost, and that as a nursing father to the churches of Christ. He was exact in the practice of piety, in his person and family all his life. He should be remembered and mentioned with reverence and esteem, though there be some features of undue severity in his character. He was zealous beyond measure against all sorts of heretics. Isaac Johnson speaks of him as 'the honored, aged, stable and sincere servant of Christ, zealous for his truth.'"

Mr. Dudley married his first wife in England, "a woman of considerable estate." She died in 1643, and the following year he married Catherine Hackburne, widow of Samuel Hackburne. She survived Mr. Dudley, and was married to Rev. John Allin, of Dedham, November 8, 1653, a little more than three months after the Governor's death. Children of Mr. Dudley: Samuel, settled in the ministry at Exeter, N. H., married Mary, daughter of Governor Winthrop; Annie, at the age of sixteen, married Simon Bradstreet; Mercy became the wife of Rev. John Woodbridge; Joseph became Governor of Massachusetts.

## JOSEPH DUDLEY.

GOVERNOR OF MASSACHUSETTS, 1702-1715.\*

JOSEPH DUDLEY, son of Governor Thomas Dudley, was born at Roxbury, September 23, 1647, died there April 2, 1720.

“He was the son of the Governor’s old age, being born after his father had attained the age of seventy years. He graduated at Harvard College in 1665; was chosen a Representative in the State Legislature from Roxbury in 1673, re-elected the two following years, and in 1685 was appointed President of Massachusetts and New Hampshire. He visited England as agent of the province in 1682; in 1693, again visited England, and was eight years Deputy-Governor of the Isle of Wight under Lord Cutts. On the death of King William, he returned with commission from Queen Anne as Governor of Massachusetts and New Hampshire, arriving at Boston, June 11, 1702. He continued in office until 1715, when Mr. Shute became Governor.”

The public career of Governor Dudley appears to have been objectionable in certain quarters, and he had occasion to write to Revs. Increase and Cotton Mather.

“ROXBURY, February 3, 1707.

“GENTLEMEN:—

“Yours of the 20th instant I received; and the contents both as to the matter and manner, astonish me to the last degree. . . . I trust that I am not so lost to the spirit of Christianity, but I am always ready to sustain with thankfulness all well designed reproofs, administered with a proper temper and spirit; and am disposed to take my reprover into my bosom. But I should be stupid not to distinguish between reproaches, and Christian admonitions. I always thought that some of the laws of wise and Christian reproof were: That the things reproved be as to fact notorious, and not bare matters of fears, jealousy, and evil surmising: That these facts be evident breaches of some

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\* Moore’s “Governors of New Plymouth”; Allen’s “Biographical Dictionary”; “Massachusetts Historical Collections.”

known laws of Christianity: That the admonitions be not administered with bitterness, or vilifying, ignominious language, but with a spirit of meekness: That a superior be treated with a respectful distance; not reviled, not stigmatized as the most profligate, but entreated as a father: That the admonition be reasonable, when the reprover as well as the reprovèd are in the best temper, and there is least reason to suspect him influenced by prejudice, wrath and ill will.

“How far these wise laws of Christian reproof, as well as others that might be mentioned, have been observed, in your late pretended faithful and conscientious admonitions, I do seriously recommend to your thoughts, when you retire before the searcher of hearts to prove these with your other works. . . . But I will suppose all the matters of fact were true, and that I were as a Christian accountable to you for them. . . . Can you think it the most proper season to do me good by your admonitions, when you have taken care to let the world know you are out of frame, and filled with the last prejudice against my person and government? . . . It is vain to pretend Christian love and respect or zeal for the honor of God, or public good; vain to pretend pressures of conscience just at this season. . . . After all, though I have reason to complain to heaven and earth of your unchristian rashness, and wrath and injustice, I would yet maintain a Christian temper towards you. I do therefore now assure you, that I shall be ready to give you all the satisfaction Christianity requires, . . . when with a proper temper and spirit, giving me timely notice, you do see meet to make me a visit for that end. . . . I am your humble servant,

“J. DUDLEY.

“To the Rev. Drs. MATHER.”\*

The following is recorded of Mr. Dudley: “He was a sincere Christian, whose virtues attracted general esteem; though in the conflict of political parties, his character was frequently assailed. While in his family he devoutly addressed the Supreme Being; he also prayed with his children separately for their everlasting welfare, and did not think it humbling to impart religious instruction to his servants.”

Mr. Bancroft it would seem, commits an error when he states: “The character of Dudley was that of profound selfishness. He possessed prudence and the inferior virtues, and was as good a Governor as one could be, who loved neither freedom nor his native land.”

Mr. Dudley was married in 1668, to Rebecca, daughter of Edward Tyng, of Boston, afterwards of Dunstable. They had twelve children. Three sons graduated at Harvard College. His son Paul became Chief-Justice of Massachusetts.



## WILLIAM DUMMER.

LIEUTENANT-GOVERNOR OF MASSACHUSETTS, 1716.\*

RICHARD DUMMER, grandfather of William, was born in England in 1599, and came to America from the parish of Bishopstoke, near Southampton, in 1632. He lived four years in Roxbury and Boston; then established himself at Newbury. Here he was from the beginning a man of mark, and was the largest landholder in the place. He was a magistrate, and was prominent in church affairs. Isaac Johnson gives quaint expression as follows: "This town [Newbury] is stored with meadow and upland, which hath caused some gentlemen who brought over good estates, and, finding no better way to improve them, to set upon husbandry; among whom that religious and sincere-hearted servant of Christ, Mr. Richard Dummer, sometime a magistrate in this little commonwealth, hath holpen on this town." Of Richard's five sons, Jeremiah became a silversmith, settled in Boston, and was the father of Jeremy and William.

William Dummer, subject of this sketch, was born in Boston in 1677, died there in 1761.

He is introduced in history as living at Plymouth, England, and acting as Commissioner for his native colony. While thus occupied, he received from government in the year 1716, through the influence of William Ashurst, the appointment of Lieutenant-Governor of Massachusetts, Mr. Shute being Governor. In 1720 the Court reduced the annual grant or salary from £50 to £35. Mr. Dummer informed the Court that, "having the honor to bear the King's Commission for Lieutenant-Governor of the Province,

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\* Elliot's "Biographical Dictionary"; Cleveland's "Centennial Discourse"; "History of the Ancient and Honorable Artillery Company," by Whitman; "Historical Collections of the American Colonial Church," Massachusetts.

and having been annually more than £50 out of pocket in that service, he did not think it for his honor to accept of their grant." In 1722 the administration devolved upon him, Governor Shute having left the province for England, and he served as Commander-in-Chief, until the arrival of Governor Burnet in 1728.

Says Rev. Mather Byles, Mr. Dummer's pastor in Hollis Street, Boston: "The wise and successful administration of Mr. Dummer, will be remembered with honor, and considered as a pattern worthy the imitation of future governors. Firmly attached to the religion of Jesus, he received its doctrines with submission, attended its institutions with reverence, and practiced its precepts with uniformity." Referring to his religious character, another has said: "He was constant in his family devotions; he applied himself to the perusal of pious books, and, at stated times, he retired to his closet for prayer."

At a convention of ministers of the Gospel from different parts of the province, assembled at Boston on the 27th of May, 1725, the following Memorial was adopted:

"To the Honorable WILLIAM DUMMER, Lieutenant-Governor and Commander-in-Chief, to the Honorable Representatives in General Court assembled and now sitting:

"Considering the great decay of piety in the country, and the growth of many miscarriages . . . it is humbly desired that the General Court would express their concern for the interests of religion by calling the several churches in the province to meet, by their pastors and messengers, in a Synod, and from thence offer their advice upon that weighty case which the circumstances of the day do loudly call to be considered. What are the miscarriages whereof we have reason to think the judgments of Heaven upon us, call us to be more generally sensible? What may be the most evangelical and effectual expedients to put a stop to those or the like miscarriages? This proposal we humbly make in hopes that if it be prosecuted, it may be followed with many desirable consequences, worthy the study of those whom God has made, and we are so happy to enjoy, as the nursing Fathers of our Churches.

"COTTON MATHER,  
"In name of ministers assembled."

Dummer Academy, located in Byfield Parish, Newbury, the oldest institution of the kind in New England, was founded by Lieutenant-Governor Dummer in 1756.

To Harvard College he made a bequest—another to the poor

of specified churches in his town ; “ to each of the ministers of the Gospel, within the town of Boston, that lead in divine service on Lord’s Day, he gave a gold ring worth twenty shillings ” ; to his servants : “ I do hereby manumit and set free my negro servants, and do give unto my negro man, Peter, twenty-six pounds, thirteen shillings and fourpence, lawful money, which sum I will and order to be paid into the hands of John Pierpont, of Newbury, to be by him used and improved for the best advantage and profit of my said negro man.”

Mr. Dummer was married to Katharine, daughter of Joseph Dudley, “ a lady distinguished for piety and benevolence.” They had no children.

## TIMOTHY DWIGHT.

REPRESENTATIVE IN MASSACHUSETTS LEGISLATURE, 1781, 1782.\*

JOHN DWIGHT, the first ancestor of the family in this country, came from Dedham, England, and settled at Dedham, Mass., in 1637.

Timothy, son of John, resided at Dedham, and lived to the age of eighty-eight. He was six times married, and had fifteen children.

Nathaniel, son of Timothy, by his wife, Anna Flint, married in Hatfield, a daughter of Colonel Partridge; settled about 1695 in Northampton, "was a trader, farmer, justice of the peace, a land surveyor, a decidedly religious man." He had eleven children.

Timothy (Colonel), oldest child of Nathaniel, resided at Northampton, and lived to the age of seventy-six. He was surveyor, magistrate, and judge of probate.

Timothy, son of Colonel Timothy, graduated at Yale College, and resided at Northampton. He was an extensive trader, a large landholder, and for sixteen years was Judge of the court of common pleas. He was a man of fervent piety, and great purity of life. He married Mary, the third daughter of Jonathan Edwards, who became a mother at eighteen.

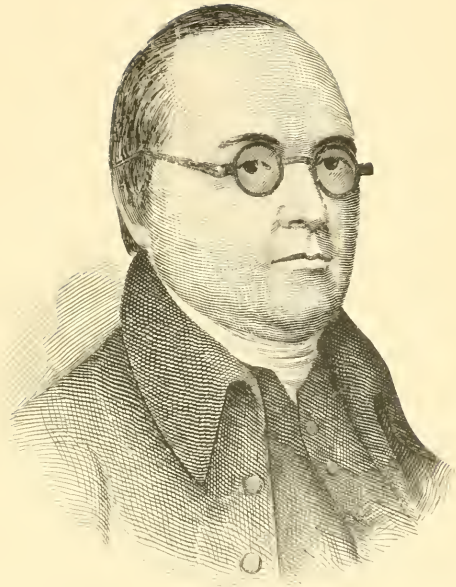
Timothy Dwight, subject of this sketch, son of Timothy and Mary Dwight, was born at Northampton, Mass., May 14, 1752; died at New Haven, Conn., January 11, 1817.

He pursued his early education at home under the care of his mother. In addition to his stated tasks, he watched the cradle of his younger brothers.

He graduated at Yale College at the age of seventeen, and be-

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\* Clark's "Northampton Antiquities"; Sprague's "Annals"; Sparks' "American Biography"; Memoirs prefixed to Dwight's Theology.



*Timothy Dwight*



came a tutor in the institution at nineteen. More than half the members of his class were older than himself, and the freshman who waited upon him was thirty-two years of age. While tutor his health became impaired, and his physician advised, among other things, a daily course of vigorous bodily exercise. He took his advice, and employed much time in walking and riding on horseback. In May of 1777, owing to the military disturbances of the country, college was broken up, and Mr. Dwight retired with his class to Wethersfield.

Early in June of this year he was licensed as a preacher. In October he joined the army at West Point, as Chaplain to General Parsons' brigade. He wrote patriotic songs, among them "Columbia." After a year's service in the army, news of his father's death obliged him to resign, and return to his home in Northampton. Here he remained several years, "the staff and stay of the family." He labored, more or less, upon the farm, carried on a school, and preached in vacant parishes on the Sabbath.

He served the town as Representative in the State Legislature in the years 1781 and 1782. While thus in service, a petition for a grant in behalf of Harvard College came before the Legislature, but did not meet with favor. In a speech of about an hour in length, Mr. Dwight changed the feelings of the House, and procured nearly a unanimous vote in favor of the college. His friends advised him to quit the ministry and devote himself to public life. Governor Phillips, though a man of distinguished piety, gave it as his opinion, that he ought to remain in civil life. While in the Legislature he preached in Boston and the neighborhood, and received invitations to settle at Beverly and at Charlestown, which he declined.

In 1783, he was ordained pastor of the church at Greenfield, Conn., with an annual compensation of \$500, the use of six acres of land, and twenty cords of wood. This compensation being insufficient, he established an academy in the place, and during the twelve years of his residence there, instructed upwards of one thousand pupils. In 1794, he was invited to the pastorate of the Reformed Dutch Church of Albany, but declined.

In 1795 Mr. Dwight accepted the Presidency of Yale College, and held the position twenty years.



Infidelity prevailed in the institution. Numbers had assumed the names of the principal English and French infidels. Forensic disputation was an exercise of the senior class, and questions agreed upon were submitted to the President for choice. Among the list on one occasion was this: "Are the Scriptures of the Old and New Testament the Word of God?" This the President accepted, and told the students to write on which side they pleased, asking that they treat the subject with becoming reverence. Most, if not all, supported the side of infidelity. Mr. Dwight examined the ground they had taken, convinced them that their acquaintance with the subject was superficial, then entered into a direct defence of the Divine origin of Christianity. From that moment to espouse the cause of infidelity was as unpopular as before it had been to profess a belief in Christianity.

The publications of Mr. Dwight are as follows:—"Theology Explained and Defended;" twelfth edition, Harper & Brothers, 1851.

"Dwight's Psalms and Hymns," stereotyped edition, 1827. The profit to Mr. Dwight of the edition sold in Connecticut exceeded one thousand dollars, which he contributed to the Connecticut Missionary Society.

"Dwight's Travels." "Contains an amount of historical, biographical, topographical matter, concerning the parts of the country to which it relates, that cannot be found in any single publication." Four volumes, 1822; London, 1823.

"Dwight's Sermons," New Haven, 1828. Among them twelve discourses given in successive years to the graduating class. The sermon from text, "The harvest is past," Jeremiah viii. 20, it was estimated was the foundation of at least four or five extensive revivals of religion.

Having sustained a permanent injury to his eyes from too close application to study, in early life, the Corporation of Yale College enabled him to employ a succession of amanuenses through whose aid he wrote his *Theology* and *Travels*.

As a preacher, his voice was heavy and musical.

Applications for instructors from different parts of the land, took his time and no small expense.

He habituated himself to physical exercise. While at Green-

field he cultivated with his own hand a large fruit and vegetable garden, and at New Haven, through the season for gardening he made it a point to work at least an hour every morning before breakfast. In the cool season he took exercise in cutting his firewood. Certain of his college vacations he employed in journeying with horse and sulky through the New England States, and his observations and notes formed material for his volumes of travels.

Of the religious character of Mr. Dwight :

Referring to the mother's influence, his biographer says : "She taught him to fear God and to keep his commandments ; to be just, charitable, and forgiving ; to preserve a sacred regard to truth ; and to relieve the distresses of the poor and unfortunate. She aimed, at a very early period, to enlighten his conscience, to make him afraid to sin, and to teach him to hope for pardon only through the righteousness of Christ. The impressions thus made upon his mind in infancy were never effaced. . . . In the year 1774, he united with the College church. At this time it was his expectation to pursue the practice of law."

Rev. N. W. Taylor speaks of Mr. Dwight : "Though by nature an ambitious and proud man, loving distinction, his talents were devoted to the cause for which the Son of God lived and died. He was what those who knew him less than I did, would perhaps not so readily admit, preëminently a conscientious, disinterested man, under the influence of a deep and earnest piety."

One eminent in civil life remarked : "I have often expressed the opinion, that no man except the 'father of his country' has conferred greater benefits on our nation than Timothy Dwight."

He was married in March, 1777, to Mary, daughter of Benjamin Woolsey, of Long Island, "the classmate, room-mate, and intimate friend of his father." They had eight sons, five of whom graduated at Yale College. His grandson, Timothy Dwight, was elected President of this institution in 1887.

## THEOPHILUS EATON.

FIRST GOVERNOR OF NEW HAVEN COLONY, 1639-1657.\*

THEOPHILUS EATON "was the eldest son of the Rev. Mr. Eaton, minister of Stratford in Oxfordshire, who afterwards removed to Coventry, and there also performed the duties of a parish minister."

Of Mr. Eaton and others who came to this country, their experiences, the work which under Providence they were permitted to discharge, and the circumstances attending the elevation of Mr. Eaton to the first position in the New Haven Colony, history furnishes account as follows:

On the 26th of July, 1637, John Davenport, Samuel Eaton, Theophilus Eaton, Edward Hopkins, Thomas Greyson, and others of good characters and fortunes, arrived at Boston from England. The fame of Mr. Davenport, and the reputation and good estates of the principal gentlemen of his company, made the people of Massachusetts desirous of their settlement in that commonwealth. Inducements were extended by private parties and by the General Court. They preferred however to take up other quarters and to plant a distinct colony.

In the fall of 1637, Mr. Eaton and others made a journey to Connecticut, to explore the lands and harbors on the seacoast. They pitched upon Quinnipiac for the place of settlement, and erected a hut in which a few men subsisted through the winter. Early in the spring of 1638, the company left Boston for the new colony. On the 18th of April they kept the first Sabbath, the people holding worship under a large oak in what is now the city of New Haven.

At the close of a day of fasting and prayer, they entered into

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\* "History of Connecticut," by Rev. Benjamin Trumbull, New Haven, 1818; Hollister's History; Mathers "Magnalia"; Bacon's "Historical Discourses."

what they termed a plantation covenant. In this they solemnly bound themselves: "That as in matters that concern the gathering and ordering of a church, so also in all public offices, which concern civil order, they would be ordered by the rules which the Scriptures present."

On the 24th of November, 1638, these English planters entered into an agreement with Momaugin and his counselors, respecting the lands. Momaugin, Sachem of Quinnipiac, yielded up all his right, title and interest, to all the land, rivers, ponds, and trees, with all the liberties and appurtenances belonging, unto Theophilus Eaton, John Davenport and others, their heirs and assigns forever. He covenanted that neither he nor his Indians would terrify nor disturb the English, nor injure them in any of their interests; but that in every respect, they would keep their faith with them. The English covenanted to protect Momaugin and his Indians, when unreasonably assaulted by other Indians; and guaranteed land, for planting purposes, on the east side of the harbor, between that and Saybrook fort. They also covenanted, that by way of free and thankful retribution, to give unto the said Sachem, his council and company, twelve coats of English cloth, twelve alchemy spoons, twelve hatchets, twelve hoes, two dozen of knives and scissors. This agreement was signed and legally executed by Momaugin and his council, on the one part, and Theophilus Eaton and John Davenport on the other. In December following, they made a purchase of another tract, lying to the north ten miles by thirteen. For this last tract, the English gave thirteen coats, and allowed the Indians ground to plant, and liberty to hunt.

The planters of Quinnipiac continued more than a year without any civil or religious constitution or compact, further than had been expressed in their plantation covenant. On the 4th of June, 1639, they convened in a large barn belonging to Mr. Newman, and proceeded to lay the foundations of their civil and religious government. Mr. Davenport introduced the business by a sermon from the words: "Wisdom hath builded her house, she hath hewn out her seven pillars." He urged that the church should be formed of seven pillars, or principal brethren, to whom all the other members of the church should be added. After prayer for

Divine guidance, he proceeded to represent to the planters that they were met to consult respecting the settlement of civil government according to the will of God. He enlarged on the importance of the transaction, and desired that no man would give his voice, until he had thoroughly considered, and that each would act without respect to men, and give his vote in the fear of God. Among other resolutions it was voted:

“That the Scriptures hold forth a perfect rule for the direction and government of all men in all duties which they are to perform to God and men.

“That church members only shall be free burgesses, and that they shall choose magistrates only among themselves, to transact the civil affairs of the plantation.

“That twelve men be chosen, and that it be in the power of those twelve men to chose seven of their number to begin the church.”

The men that were finally chosen for the seven pillars of the church, were Theophilus Eaton, John Davenport, Robert Newman, Mathew Gilbert, Thomas Fugill, John Punderson, and Jeremiah Dixon. On the 25th of October, the court as it was termed, consisting of these seven pillars, convened. Prayer was offered, and they proceeded to form the body of freemen, and to elect civil officers. All former trust for managing the public affairs of the plantation, was declared to cease. All those who had been admitted to the church, after the gathering of it, in the choice of the seven pillars, and all members of other approved churches, who offered themselves, were admitted members of the court. Mr. Davenport presented passages from Scripture which refer to civil magistrates, and made comment. The election of officers followed.

Theophilus Eaton was chosen Governor; Robert Newman, Mathew Gilbert, Nathaniel Turner, and Thomas Fugill, were chosen Magistrates. Mr. Fugill was also chosen Secretary, and Robert Seely was chosen Marshal.

Mr. Davenport gave Governor Eaton a charge in open court, from Deuteronomy i. 16, 17. “And I charged your judges at that time, saying, Hear the causes between your brethren, and judge righteously between every man and his brother, and the stranger that is with him. Ye shall not respect persons in judgment, but ye shall hear the small as well as the great; ye shall not be afraid

of the face of man; for the judgment is God's; and the cause that is too hard for you, bring it unto me, and I will hear it."

Mr. Eaton was annually elected Governor for eighteen years, and died in office in 1657.

The following items of history, referring to Governor Eaton, are from the pen of Rev. Cotton Mather.

Of his early acquaintance with Mr. Davenport: "His father being removed into Coventry, he then at school fell into the intimate acquaintance with that worthy John Davenport, with whom in the providence of God many years after, he united in the great undertaking of settling a colony of Christian and reformed churches on the American strand."

Of his attention when in youth to the sermons of the sanctuary: "So vast was his memory, that although he wrote not at the church, yet when he came home, he would, at his father's call, repeat unto those that met in his father's house, the sermons which had been publicly preached."

Of his domestic alliances: "Having arrived unto a fair estate (which he was first willing to do), he married a most virtuous gentlewoman, to whom he had first espoused himself, after he had spent three years in an absence from her in the East Country. But this dearest and greatest of his temporal enjoyments, proved but a temporal one. . . . At her death she expressed herself willing to be dissolved and to be with Christ, 'from whom,' she said, 'I would not be detained one hour for all the enjoyments upon earth.' He afterwards married a prudent and pious widow, the daughter of the Bishop of Chester; unto the three former children of which widow, he became a most exemplary, and faithful father, as well as a most worthy husband unto herself, by whom he had five children, two sons and three daughters."

Of family government: "As in his government of the commonwealth, so in the government of his family, he was prudent, happy to a wonder; and albeit he sometimes had a large family consisting of no less than thirty persons, yet he managed them, with such an even temper, that observers have affirmed, 'They never saw an house ordered with more wisdom.'"

His character as a Christian: "So exemplary was he for a Christian, that one who had been a servant unto him, could many



years after say, 'Whatever difficulty in my daily walk I now meet withal, still something that I either saw or heard in my blessed master Eaton's conversation, helps me through it all; I have reason to bless God that I ever knew him.' It was his custom when he first rose on a morning, to repair unto his study; a study well perfumed with the meditations and supplications of an holy soul. After this, calling his family together, he would then read a portion of the Scripture among them, and after some devout and useful reflections upon it, he would make a prayer, not long, but extraordinarily pertinent and reverent."

Says Rev. Dr. Bacon, referring to Governor Eaton and his associates: "Never, elsewhere, I believe, has the world seen magistrates who felt more deeply that they were God's ministers, executing God's justice."

Says the historian, Mr. Hubbard, as quoted by Mr. Bacon: "This man, (Governor Eaton) had in him great gifts, and as many excellencies as are usually found in any one man; he had an excellent princely face and port, was a good scholar, a traveler, a great reader, of an excellent, steady and even spirit; but above all, he was seasoned with religion, close in closet duties."

Davenport and Eaton built their dwellings over against each other on the same street in New Haven; and the intimacy begun when they were children, strengthened in their manhood. Rarely could a day pass when they did not take counsel together. The voice of prayer, or the evening psalm in one of their dwellings, might be heard in the other. Whatever changes came upon one family, the other was sure to partake immediately in the sorrow or the joy.



## TIMOTHY EDWARDS.

MEMBER OF MASSACHUSETTS COUNCIL, 1775-1780.\*

RICHARD EDWARDS, great-grandfather of Timothy, was a merchant in Hartford, Conn., a man of wealth and intelligence. "At an early age he became a communicant in the Congregational Church, and adorned his profession by a long life of integrity and unusual devotedness to the cause of religion."

Timothy Edwards, grandfather of Timothy, graduated at Harvard College in 1691, became the first minister of East Windsor, Conn., and continued his pastorate in this place more than half a century.

Jonathan Edwards, father of Timothy, was born at East Windsor Oct. 5, 1703; graduated at Yale College in 1720; became pastor of the church at Northampton, Mass.; succeeded Rev. Mr. Sergeant as missionary at Stockbridge, to the Whites and Indians, receiving his salary from London and from the Legislature; accepted in 1758 an appointment to the presidency of New Jersey College, where his labors were soon interrupted by death. In Stockbridge he wrote "Inquiry Concerning the Freedom of the Will," and "Treatise on Original Sin." When the council gave their decision that the cause demanded his labors at Princeton rather than continuance at Stockbridge, he covered his face with his hands and wept. His labors at Northampton were attended by a powerful religious awakening.

Timothy Edwards, oldest son of Jonathan, was born at Northampton July 25, 1738, died at Stockbridge, Oct. 27, 1813.

He entered Princeton College at the age of fifteen, graduating

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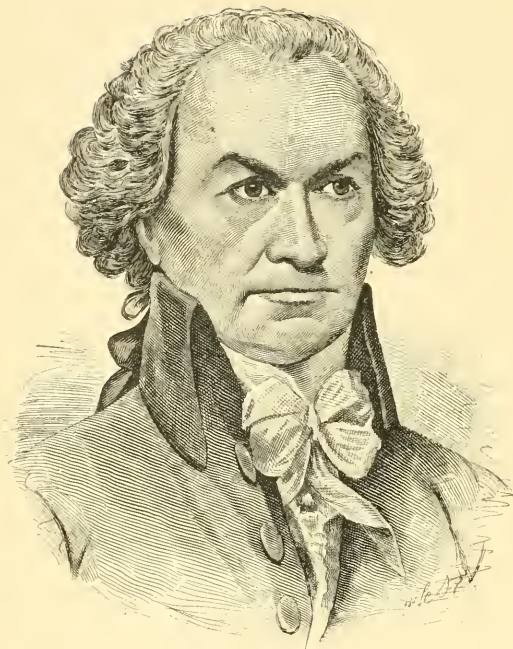
\* Allen's "Biographical Dictionary;" "History of Stockbridge," by Miss E. F. Jones; Clark's "Northampton Antiquities;" "History of Berkshire County," edition of 1829.

in 1757. After his father's sudden decease, the care of the family devolved upon him. He became a merchant and settled in Elizabethtown, N. J., and at the age of thirty-two moved to Stockbridge, Mass., where the family lived at the time he entered college. Here he became "one of the strong men of the county, intellectually and morally, and was long an honored officer in the Congregational Church."

From 1775 until 1780, he was a member of the Council, as it existed in virtue of the English charter, a period in which the government of the State was much entrusted to that body. Before the adoption of the present Constitution of the United States, and while Representatives to Congress in Massachusetts were appointed by the Legislature, Timothy Edwards of Stockbridge was in 1779 appointed a Representative, but declined.

Mr. Edwards was the father of fifteen children. His son William became a tanner; failed once in business, and "honestly paid up the old debts, from which he was legally discharged, to the amount of \$25,000." In his old age, in Dr. Mason's church, New York, he was a Sunday-school teacher, and a tract distributor.





*Olav. Ellsworth*

## OLIVER ELLSWORTH.

CHIEF-JUSTICE OF THE UNITED STATES, 1796-1801.\*

DAVID ELLSWORTH, father of Oliver, was a farmer, and lived in Windsor, Conn. He married Jemimah Leavitt, a lady of "good mind and pious principles."

Oliver Ellsworth was born in Windsor, Conn., April 29, 1745; died November 26, 1807.

He passed his early years on his father's farm, prepared for college under the instruction of Rev. Dr. Bellamy, entered Yale College at the age of seventeen, where he remained two years, removed to Princeton College, New Jersey, and graduated in 1766.

The following incident has been given of his student life. "The students were prohibited to wear their hats within the college yard. Ellsworth, on one occasion, was arraigned for violating this law of the institution. He defended himself on the ground that a hat was composed of two parts, the crown and the brim, and as his hat had no brim, which by the by he had torn off, he could be guilty of no offence. This ingenious plea seems to have satisfied the scruples of his judges, and he escaped all punishment."

He studied law successively with the first Governor Griswold, and the Hon. Jesse Root, and was admitted to the bar in 1771.

In obtaining his education he had incurred pecuniary obligations, of which he determined, before beginning his career as a

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\*"Lives of Chief-Justices of United States," by Henry Flanders; "Princeton College, Eighteenth Century," by S. D. Alexander; "Dwight's Travels."

lawyer to relieve himself. He held in his own right a tract of woodland on the Connecticut River. This he made an effort to sell without success. The wood however was salable. Hence instead of opening an office, and relying on the uncertain gains of his profession to discharge his indebtedness, he proceeded to the forest with ax and woodman's rig, and in the course of a few months, cut, and transported down the river to Hartford, wood enough to pay his debts.

Soon after being called to the Bar, Mr. Ellsworth was married to Abigail, daughter of Mr. William Wolcott, of East Windsor. He accepted from his father the use of a small farm, situated in the northwest part of Windsor, parish of Waterbury, and here he commenced his professional career, relying almost wholly upon his agricultural labors for support. When the court was in session at Hartford, he walked back and forth, a distance of ten miles. He declared "that three pounds, Connecticut money, *per annum*, was the extent of his professional receipts for the first three years after being called to the Bar."

He was finally employed in a suit of some importance, and gained his case. His prospects brightened, clients gradually increased, he abandoned his little farm and moved to Hartford. He was soon appointed Attorney-General of the State, and held the office for several years.

He was a member of the Legislature which assembled a few days after the battle of Lexington; in 1777 was chosen Delegate to the Continental Congress; from 1780 to 1784 was a member of the Council of Connecticut, and then was appointed Judge of the Superior Court; in 1787 was a member of the convention which framed the Constitution of the United States; was Senator in Congress from 1789 to 1796, when he was appointed by Washington Chief-Justice of the Supreme Court of the United States. During his connection with the Senate, he urged that it was not expedient to attempt to fund the public debt at interest higher than four per cent. He also disagreed with the Secretary's proposal to leave one third of the debt unfunded for ten years.

He received the degree of LL. D. from Yale College in 1790, from Dartmouth in 1797.

In reply to the question, "What is the secret of your intellectual

power?" Mr. Ellsworth said: "Early in my career I determined to study but one subject at a time. In the practice of my profession, I have as a rule, given attention to the main points of a case, leaving the minor ones to shift for themselves."

The friendship of Washington for Mr. Ellsworth is revealed in a manuscript letter, dated March 8, 1797, four days after the expiration of his term of office.

"DEAR SIR :

"Before I leave this city, which will be within less than twenty-four hours, permit me in acknowledging the receipt of your kind and affectionate note of the 6th, to offer you the thanks of a grateful heart for the sentiments you have expressed in my favor, and for those attentions with which you have always honored me. In return, I pray you to accept all my good wishes for the perfect restoration of your health, and for all the happiness this life can afford you. As your official duty will necessarily call you to the southward, I will take the liberty of adding, that it will always give me pleasure to see you at Mount Vernon as you pass and repass. With unfeigned esteem and regard, in which Mrs. Washington joins me, I am always and affectionately yours,

"GEORGE WASHINGTON."

"Mr. Ellsworth was a model of a legislator and judge. His perceptions were rapid, his reasoning clear, and his eloquence powerful. He moved for more than thirty years in a conspicuous sphere, unassailed by slander.

"In private life he was unassuming and humble. His dress, his equipage and mode of living were regulated by a principle of republican economy.

"He was above all an exemplary Christian, having confessed Christ in his youth; and in every station he was not ashamed of his Gospel. His religion was practical and vital—always at the prayer meetings, and a life-long friend of missions."

Says Timothy Dwight of Mr. Ellsworth :

"Universally, his eloquence strongly resembled that of Demosthenes, grave, forcible, and inclined to severity.

"In his manner of living, although possessed of an ample fortune, he blended with a happy propriety, plainness and dignity."

Another authority speaks thus of Mr. Ellsworth :

"Guests occasionally present at morning and evening devotions were solemnized by the fervor and sublimity of his prayers.



“He inculcated on all under his roof a reverence for the Sabbath, and was in the habit of gathering them around him, and reading them a sermon, in addition to the public worship of the day.”

William W., son of Oliver Ellsworth, graduated at Yale College ; was Representative in Congress from Connecticut 1829-1833, and became Governor of the State in 1838.

## JOHN ENDICOTT.

FIRST GOVERNOR OF MASSACHUSETTS BAY, 1629.\*

JOHN ENDICOTT was born in Dorchester, Dorsetshire, Eng., in 1588; died in Boston, Mass., March 15, 1665.

He was a surgeon in his native county, previous to leaving England for the new world.

“On the third of November, 1620, forty noblemen, knights and gentlemen of England, were incorporated by King James, under the name and style of ‘The Council established at Plymouth, County of Devon, for the planting, ruling and governing New England in America.’”

On the 19th of March, 1628, six men, viz., John Endicott, Henry Roswell, John Young, Simon Whetcomb, John Humphrey, and Thomas Southcoat, made a purchase of this Council, for “a considerable sum of money,” of a grant for the settlement of Massachusetts Bay. Among those who afterwards purchased rights in this patent, were John Winthrop, Sir Richard Saltonstall, Isaac Johnson, Matthew Cradock, and Thomas Goffe. Of this “London Company,” Matthew Cradock was chosen Governor.

Mr. Cradock never visited America, but John Endicott became the responsible man to go forth and establish a government. He sailed from Weymouth in ship *Abigail*, June 20, 1628, in company with nearly one hundred planters, and arrived at Naumkeag, or Salem as now called, September 6. Isaac Johnson thus alludes to the event. “The much honored Mr. John Indicut, came over

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\*“Governors of New Plymouth and Massachusetts Bay,” by J. B. Moore; Johnson’s “Wonder Working Providence;” “New England Historical and Genealogical Register;” “Massachusetts Historical Collections;” Hazard’s “Historical Collections;” Young’s “Chronicles of Massachusetts.”

with them to govern, a fit instrument to begin this wilderness work, of courage bold, undaunted yet sociable, and of a cheerful spirit, loving and austere, applying himself to either as occasion served. . . .

“Strong valiant John, wilt thou march on, and take up station first?  
Christ call’d hath thee, his Shoulder be; and fail not of thy trust.”

His appointment to the office of Governor took place at “a General Court holden at London, April 30, 1629,” and a record of the proceedings reads as follows. “Having taken into due Consideration the Merit, Worth, and Good Desert of Capt. John Endicott, and others lately gone over from hence with purpose to reside and continue there, we have, with full Consent and Authority of this Court, and by Erection of Hands, chosen and elected the said Capt. John Endicott to the place of present Governor in our said Plantation.”

A few days previous to this transaction, the Governor and Deputy of the New England Company penned a lengthy epistle to Mr. Endicott, beginning as follows :

“LAUS DEO, in GRAVESEND, April 17, 1629.

“LOVING FRIENDS:

“We heartily salute you. We have received your letter of the 13th of September, by which we take notice of your safe arrival, blessing God for it.

The following passages in this epistle refer to the religious welfare of the plantation.

“And for that the propagation of the Gospel, is the thing we do profess above all to be our aim in settling this plantation, we have been careful to make plentiful provision of godly ministers, by whose faithful preaching, godly conversation, and exemplary life, we trust not only those of our nation will be built up in the knowledge of God, but also the Indians may, in God’s appointed time, be reduced to the obedience of the Gospel of Christ. One of them is well known to yourself, viz., Mr. Skelton, whom we have the rather desired to bear a part in this work, for that we are informed yourself hath formerly received much good by his ministry; he cometh in the *George Bonaventure*, Mr. Thomas Cox. Another is Mr. Higgeson, a grave man and of worthy commendations; he cometh in the *Talbot*. The third is Mr. Bright, sometimes trained up under Mr. Davenport, who cometh in the *Lion’s Whelp*. We pray you accommodate them all with necessaries as well as you may, and in con-

venient time let there be houses built them, according to the agreement we have made with them."

"To the end the Sabbath may be celebrated in a religious manner, we appoint that all that inhabit the plantation, both for the general and particular employments, may surcease their labor every Saturday throughout the year, at three of the clock in the afternoon, and that they spend the rest of that day in catechising and preparation for the Sabbath as the ministers shall direct."

The epistle abounds in information and instructions referring to the temporal welfare of the colonists. For instance:

"We have followed your advice and sent most of our guns, . . . and we have also sent store of powder and shot, grain for seed, wheat, barley, and rye in the chaff, etc. As for fruit-stones and kernels, the time of the year fits not to send them now, so we purpose to do it per next. Tame turkeys shall be now sent you if may be, if not, per other ships. We are disappointed of the provisions ordered to have been sent for yourself and Mrs. Endicott, but God willing, they shall come by the next."

The letter advises concerning the sending forth from the mother country, skilled men.

"We have entertained Mr. Thomas Groves, a man commended to us as well for his honesty as skill, in many things very useful: first, he professeth great skill in the making of salt; second, he is well seen in mines and minerals; third, he is able to make any fortifications; fourth, he is well able to survey and set forth lands (he hath been a traveller in divers foreign parts to gain his experience). We pray you take his advice touching the premises. . . . Soon as you have made trial of his sufficiency, write us your opinion, how long you conceive it will be fit for us to continue him in our service, for that he is tied to serve us one whole year absolutely, and two years more if we should give him order to stay there so long. We hope to receive your advice time enough to give him order to stay out full three years, or to come home at the end of one year. His salary costs this company a great sum of money, besides which if he remain with us, the transporting of his wife, and building him a house, will be very chargeable."

"We desire you to take notice of one Lawrence Leach, whom we have found a careful man, and we doubt not but he will continue his diligence; let him have deserving respect. The like we say of Richard Waterman, whose chief employment will be to get you good venison."

"We have sent six Shipwrights, of whom Robert Molton is chief; these men's entertainment is very chargeable to us, and by agreement is to be borne, two thirds at the charge of the general Company, and the other third by Mr. Cradock, our Governor, and his associates, interested in a private stock."

"William Riall and Thomas Brude, Coopers and Cleavers of Timber, are entertained by us in halves with Mr. Cradock, our Governor."

"There is one Richard Ewstead, a Wheelwright, who was commended to us by Mr. Davenport, for a very able man, though not without his imperfections: we pray you take notice of him and regard him as he shall well deserve. The benefit of his labor is to be two thirds for the general Company and one third for Mr. Cradock."

"We have entertained Lambert Wilson, Surgeon, to remain with you in the Service of the Plantation, with whom we are agreed that he shall serve this Company, and the other Planters that live in the Plantation, for three years; and in that time apply himself to cure not only of such as came from hence, . . . but also of the Indians, as from time to time he shall be directed by yourself or your successor, and the rest of the Council. And moreover, he is to educate and instruct in his art one or more youths, such as you and the said Council shall appoint, that may be helpful to him, and if occasion serve succeed him in the Plantation."

Closing passages in this letter from the New England Company in London are as follows:

"For the better accommodation of business, we have divided the servants belonging to the Company into several families. . . .

"Our earnest desire is, that you take special care in settling these families, that the Chief in the family (at least some of them) be grounded in religion; whereby morning and evening family duties may be duly performed. . . . And we heartily pray you, that all be kept to labor, as the only means to reduce them to civil, yea, a godly life, and to keep youth from falling into many enormities, which by nature we are all too much inclined unto.

"God, who alone is able and powerful, enable you to this great work, and grant that our chief aim may be his honor and glory. And, thus wishing you all happy and prosperous success, we end and rest,

"Your assured loving friends,

"The GOVERNOR AND DEPUTY OF THE NEW ENGLAND COMPANY,

"For a Plantation in Massachusetts Bay."

Mr. Endicott was superseded in his office of Governor of the Colony, by the arrival of Winthrop with the Charter. Soon after he was chosen an Assistant, and occupied the position nine years. In 1636 he was chosen a Colonel, and commanded the first unsuccessful expedition in the Pequot war. In 1641, he was elected Deputy Governor, which office he held four years. He was chosen Governor in 1644, 1649, 1651-1653, and 1655-1665, sixteen years, a longer period of service than any Governor of the Colony under the old Charter.

Mr. Endicott co-operated in establishing a church at Salem, which became an organization August 6, 1629; the first in Massa-

chusetts Colony. The following letter written in May from Mr. Endicott to Governor Bradford of Plymouth Colony, makes allusion to the expected event.

“RIGHT WORTHY SIR :

“It is a thing not usual that servants of one Master, and of the same household should be strangers. I assure you I desire it not ; nay, to speak more plainly, I cannot be so to you. God’s people are all marked with one and the same mark, and have for the main one and the same heart, guided by one and the same spirit of truth ; and where this is there can be no discord, nay, here must needs be a sweet harmony ; and the same request with you, I make unto the Lord, that we as Christian brethren be united by an heavenly and unfeigned love, binding all our hearts and forces in furthering a work beyond our strength with reverence and fear, fastening our eyes always on Him that is only able to direct and prosper all our ways. I acknowledge myself much bound to you, for your kind love and care in sending Mr. Fuller amongst us, and rejoice much that I am by him satisfied, touching your judgment of the outward form of God’s worship. . . .

“Your assured loving friend,

“JOHN ENDICOTT.

“NAUMKEAG, May 11, 1629.”

The church covenant to which Mr. Endicott and others subscribed, drawn up by Rev. Mr. Higginson, contained the following points.

“We promise to walk with our brethren with all watchfulness and tenderness, avoiding jealousies, suspicions, backbitings, censurings. . . .”

“We do hereby promise to carry ourselves in all lawful obedience to those that are over us in Church or Commonwealth. . . .”

“We resolve to approve ourselves to the Lord in our particular callings, shunning idleness, as the bane of any state ; nor will we deal hardly or oppressively with any wherein we are the Lord’s stewards.”

“Promising also, to our best ability, to teach our children and servants the knowledge of God and of his will, that they serve him also ; and all this, not by any strength of our own, but by the Lord Christ, whose blood we desire may sprinkle this our covenant made in his name.”

Though Governor Endicott removed from Salem to Boston in 1655, neither he nor Mrs. Endicott removed their connection with the Salem church until November, 1664.

To Governor Winthrop Mr. Endicott writes on matters pertaining to the French :

"DEAREST SIR :

"I find that your troubles are many, and especially about this French business. The Lord in mercy support you. I am much grieved to hear what I hear. . . . The Lord rebuke Satan. Sir, be of good comfort; I doubt not but that our God that is in heaven will carry you above all the injuries of men. . . . Our prayers here, are publicly and privately for a good issue of it; and that continually. . . . The Lord our God be with you, to uphold you, and to continue you amongst us to do yet further service, to whose grace I commit you.

"Yours ever truly to serve,

"JO. ENDICOTT.

"SALEM, 26, 5th mo. 1643."

Mr. Endicott was twice married. The first Mrs. Endicott was Anna Gouer, cousin to Matthew Cradock, married in England, and died in less than a year after her arrival in Massachusetts. The second Mrs. Endicott was Elizabeth Gibson of Cambridge, England, a lady about twenty-six years younger than Mr. Endicott, married August 18, 1630, Governor Winthrop and Rev. Mr. Wilson performing the ceremony. She survived Mr. Endicott with two sons. The elder son left no children. The younger was a physician, and resided in Salem. He was twice married and a family of five sons and five daughters survived him. His second wife was Elizabeth, daughter of Governor Winthrop, and widow of the Rev. Antipas Newman, of Wenham.

The Charter possessed by Governor Endicott is now in the Salem Athenæum. His portrait hangs in the Senate Chamber at the State House.



## HORACE FAIRBANKS.

GOVERNOR OF VERMONT, 1876.\*

ERASTUS FAIRBANKS, father of Horace, born at Brimfield, Mass., received a common-school education, taught school in St. Johnsbury, Vt., and in 1825 there formed a partnership with his younger brother for the manufacture of platform scales. He was a member of the State Legislature in 1836, and was Governor of Vermont in 1852 and in 1860.

Horace Fairbanks was born in Barnet, Vt., March 21, 1820; died in New York City March 17, 1888.

The family removed to St. Johnsbury when Horace was five years of age. He pursued his early education here, and subsequently studied at Phillips Academy, Andover, Mass.

When eighteen years of age he became a clerk in the Fairbanks' establishment for the manufacture of scales, and in 1843 became a member of the firm. Their annual sales at this date did not exceed fifty thousand dollars, and about forty men were employed. Their sales finally reached more than three million dollars, and fifteen hundred men were employed.

In 1869, he was elected to the State Senate, but was unable to serve on account of severe illness. In 1876 he was elected Governor of Vermont. At the time the nomination was made, he was absent from the State. His surprise at what had taken place was complete, and "never was there a clearer case of the office seeking the man."

Mr. Fairbanks gave liberally to home and foreign missions, and to the town of St. Johnsbury he gave the Athenæum, with its building, library and gallery of paintings, at a cost of over one

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\* Lanman's "Biographical Annals;" Appleton; *St. Johnsbury Republican*.

hundred thousand dollars. He was a member of the Congregational Church of St. Johnsbury, and was well known for Christian character and godly life, not merely at home, but wherever his good fame had reached in the commonwealth and nation.

He was a man of fine spirit, his quiet manner covering a strong will, clear judgment, and thoughtful intelligence.

He was married August 9, 1849, to Mary E., daughter of James Taylor, of Derry, N. H. They had three children, all daughters.

## RICHARD FLETCHER.

JUDGE OF MASSACHUSETTS SUPREME COURT, 1848-1853.\*

“HON. ASAPH FLETCHER, father of Richard, possessed intense religious convictions, and did not permit his son to go forth from home till he had stamped on his heart this truth of the Gospel, ‘Except a man be born again, he cannot see the kingdom of God.’”

Richard Fletcher was born at Cavendish, Vt., January 8, 1788; died in Boston, June 21, 1869.

He graduated at Dartmouth College, New Hampshire, studied law at Portsmouth with Daniel Webster, entered upon practice at Salisbury, and in the year 1825 removed to Boston. He was often an antagonist of Webster, and became eminent in all branches of legal practice.

He served in the Massachusetts Legislature; was a Representative in Congress from 1837 to 1839; and Judge of the Massachusetts Supreme Court from 1848 to 1853.

While in college he was the subject of serious impressions, but graduated, so far as it appears, without any settled hope in Christ. On removing to Boston he received benefit from the preaching of Dr. Thomas Baldwin, and that of Dr. Lyman Beecher.

In the year 1830, he was baptized by Rev. Dr. Malcom, and received into the fellowship of the Federal Street Baptist Church. In alluding to this event he said: “At last I had found rest. I look back with gratitude to that moment when I was permitted to be buried with Christ in baptism, and as I have realized the glorious import of that rite, I have wondered that every Christian

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\* Lanman's "Biographical Annals;" "Discourse," by Rev. A. J. Gordon.

should not long to go down thus into the water and die, and rise again in the likeness of Christ."

He closely perused the Bible, and works by Bishop Wilson, Samuel Rutherford and Jeremy Taylor; and in his care for his own soul, he did not forget the souls of the unconverted.

In his journal, Tuesday, October 24, 1848, he writes: "I have this day received a commission of Associate Justice of the Supreme Judicial Court of this Commonwealth, and have taken the oath of office before Governor George N. Briggs. I feel my insufficiency for the duties of this office, and I humbly look to Heaven for strength and wisdom to sustain and guide me."

He made bequests to three institutions, directed to the care of poor children; and to Dartmouth College he bequeathed one hundred thousand dollars.

## SOLOMON FOOT.

SENATOR IN CONGRESS, 1851-1866.\*

SOLOMON FOOT was born in Cornwall, Addison County, Vt., November 15, 1802; died in Washington, D. C., March 28, 1866.

"God granted Mr. Foot one of the greatest earthly blessings, a loving, praying, pious mother, who early instilled into his mind principles of reverence toward God, obedience to authority, and love of truth."

He was by force of circumstances thrown upon his own resources, and early in life acquired independent habits of thought and action. He graduated at Middlebury College in 1826; was for a time principal of Castleton Academy, studied law and came to the Bar in 1831, and established himself in Rutland.

He was a member of the Vermont Legislature in 1833, 1836, 1837, 1838, 1847; was State Attorney from 1836 to 1842; was Representative in Congress from 1843 to 1847; and was three times elected a Senator in Congress for the term of six years each, commencing 1851.

Mr. Foot became the oldest Senator in continuous service. Few men's opinions were ever sought with more respect, or received with more reverence than his. Capable of most moving speech, graceful beyond most in elocution, he was seldom heard in debate. Whenever he spoke, the wonder was, that he who spoke so well should speak so rarely. As presiding officer of the Senate for a long period, he distinguished himself by his promptness, urbanity and fairness.

The Rev. Dr. Sunderland speaks as follows of Mr. Foot's experiences during his last sickness :

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\* Addresses delivered at Washington, 1866; Lanman's "Biographical Annals."

“On Monday, March 19, 1866, I had an interview with the Senator at his own request. He commenced by saying that he desired to see me, that he had received an affectionate letter from his old friend and pastor, Rev. Dr. Aiken, of Rutland, Vt., on the subject of his spiritual welfare, and continuing with words interrupted by tears, he said: ‘I know it is but a poor time for a man to pay attention to the concerns of his soul when he is brought face to face with death, and I can say that, having always assented intellectually, at least, to the truth of the Christian doctrines, I have only been too prone to postpone the practical question. At the commencement of this illness I was about preparing to assume a duty long neglected, that of family worship, morning and evening. For years I have daily read the Bible in presence of my wife, but when I have seen her seeking her God in prayer, so habitually and earnestly, I have felt that we ought to be united in it.’ Continuing he said: ‘My father and mother were both devoted Christians, and I was instructed in childhood in the lessons of the Gospel of Jesus Christ. I have never doubted from that day to this the truth of those teachings. I know and feel that I am a sinner. I believe that Christ made an atonement sufficient for all men, and that this atonement is the only ground of salvation to human beings. I am convinced that none will ever be saved by works of righteousness which they have done. I have a strong desire to accept these terms of mercy, if I only might have an assurance that God will not now reject me after my long rejection of Him.’ . . . Misapprehending the object of my remarks, and supposing that I was about to lead him to rely upon his past life and character for his future prospects, he quickly interposed to say: ‘All that will not answer me now. I must have a heart work. I must have the foundation of the atonement of Christ alone to stand upon.’ Leaving the topic upon which I was speaking, I tried to address myself to the one point, which I discovered to be weighing upon his mind. . . . He said at length that he thought he had found the way. ‘I have,’ he continued, ‘been thinking much of these two lines repeated the other day:

‘Here, Lord, I give myself away,  
’Tis all that I can do.’

“I begin to understand that this comprehends all, and I am

beginning to lean alone on Jesus Christ, as my Saviour and Friend.' . . . By his desire, and with the consent of his physician, in presence of his family and a few Christian friends, he signified his public profession of faith in Christ, by receiving the symbols of the Lord's Supper, and joining for the first and last time on earth, in that communion which all God's children hope to renew in Heaven. On receiving the bread into his mouth he uttered in a low but solemn and reverential manner these words: 'This bread is the symbol of the broken body of Christ Jesus, through whom alone I hope for the mercy of God and the gift of eternal life.' . . . The following lines were sung:

'How firm a foundation, ye saints of the Lord,  
Is laid for your faith in his excellent Word!  
What more could he say than to you he hath said,  
You who unto Jesus for refuge have fled?  
The soul that on Jesus has leaned for repose,  
I will not, I cannot desert to its foes,  
That soul though all hell should endeavor to shake,  
I'll never—no never—no never forsake.' "



## ORIN FOWLER.

REPRESENTATIVE IN CONGRESS, 1849-1852.\*

ORIN FOWLER was born in Lebanon, Conn., July 29, 1791; died in Washington, D. C., September 3, 1852.

He was a descendant of the seventh generation, from William Fowler, a Magistrate of New Haven Colony, and was the oldest son and sixth child of Amos and Rebecca Fowler.

His early years were spent in laboring upon his father's farm, with service at school-teaching for two winters, when sixteen and seventeen years old.

"At eleven years of age, in company with four brothers and four sisters, he was presented by his parents for Christian baptism. Having subsequently experienced religion, at the age of eighteen he united with the Congregational Church in Lebanon."

He prepared for College under the instruction of his pastor, Rev. Mr. Ripley, entered Williams College in 1811, at the end of the first term took his dismissal; after studying again under Mr. Ripley, and also for one term at the Academy at Colchester, he entered the Sophomore class in Yale College, and graduated at that institution in 1815.

He took charge of the Academy at Fairfield for a year; studied theology with Rev. Dr. Humphrey, minister at Fairfield, afterward President of Amherst College; and was ordained to the work of the Gospel in June, 1818.

After a year of missionary work at the West, he returned to Connecticut, and was installed over the Church at Plainfield,

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\* Sprague's "Annals of the American Pulpit," v. 2; Mss. by Mrs. Fowler; Boston *Recorder*.

remaining until 1831. In July following, he was settled over the First Congregational Church in Fall River, Mass.

In the year 1841, Mr. Fowler delivered three discourses containing an historical sketch of Fall River from the year 1620. In this sketch he referred to the boundary line between Massachusetts and Rhode Island, that had been in dispute for about a century. Not long after, at a meeting of the citizens of Fall River on the subject of the boundary, Mr. Fowler, without his knowledge, was placed upon a committee to defend the interests of the town before Commissioners appointed by the two States. This service he promptly and ably performed; but the Commissioners came to a decision in which the people of Fall River were little disposed to acquiesce; and they resolved upon an effort, through the Massachusetts Legislature, to prevent the establishment of the line fixed upon by the Commissioners. Mr. Fowler now published a series of papers in the *Boston Atlas*, designed to present before the public mind the historical facts sustaining the claims of Massachusetts. When the authorship of the papers was ascertained, there was a general voice in favor of his being chosen to the Senate of the Commonwealth. He was accordingly elected in the autumn of 1847, and the Senate, largely through his influence, rejected the Report of the Commissioners by a unanimous vote.

In 1848, he was elected a Representative in Congress, and here his advocacy of the cheap postage bill was highly effective. In 1850 he was re-elected to Congress by a large vote, but his health did not allow him to pursue further duty.

“In the Gospel ministry, Mr. Fowler was faithful. Besides calls on the sick and the afflicted, he visited his large flock twice a year; and the new comer in his congregation saw him immediately at his house. During his first year in Plainfield, there were ninety conversions; during the first five years in Fall River but three communion seasons passed without additions to the church. While in Congress, he preached from time to time in vacant desks and in destitute places.”

He was the known friend of the strict observance of the Sabbath, of total abstinence from the use of intoxicating liquors, and of tobacco in all its forms.

He enjoyed vigorous health; rose early, took exercise about his

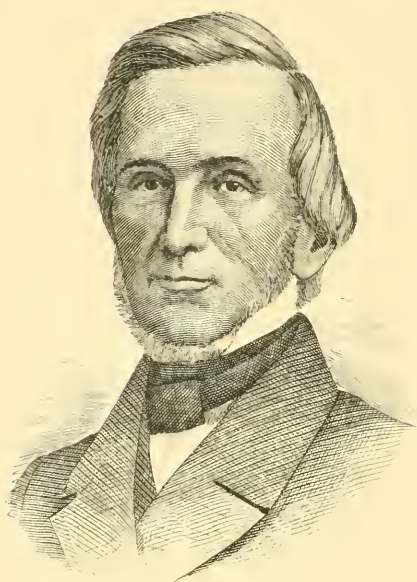
garden, barn and wood-house ; and was ready to sit down early in his study, which he rarely left until one o'clock.

He had an open and manly countenance, and an eminently social and friendly spirit.

Mr. Fowler was married October 16, 1821, to Amaryllis, fourth daughter of John H. Payson, of Pomfret, Conn. They had no children.

Besides various speeches in Congress and contributions to periodicals, Mr. Fowler published a sermon at the ordination of Israel G. Rose at Canterbury, 1825 ; a "Disquisition on the evils attending the use of Tobacco," 1833 ; "Lectures on the mode and subjects of Baptism," 1835 ; "History of Fall River," 1841.





*Wm. H. Thompson*

## THEODORE FRELINGHUYSEN.

SENATOR IN CONGRESS, 1829-1835.\*

REV. THEODORUS JACOBUS FRELINGHUYSEN, great-grandfather of Theodore, was ordained to the pastoral office in 1717, emigrated from Germany in 1720; and served in the Gospel in different parishes in New Jersey. Whitefield, in his journal of 1739, speaks of an extensive work of grace as the fruit of Frelinghuysen's ministry in New Brunswick and vicinity. His five sons were ordained to the ministry, and his two daughters were married to ministers. A volume of his sermons, translated by William Demarest, was published by the Board of Publication of the Reformed Dutch Church.

John, second son of the preceding, educated and ordained in Holland, succeeded his father in labors in New Jersey.

Frederick Frelinghuysen, son of John, and father of Theodore, graduated at Princeton College, became a member of the Continental Congress, and of the United States Senate.

Theodore Frelinghuysen was born in Franklin, Somerset County, N. J., March 28, 1787; died at New Brunswick, April 12, 1862.

He entered the Junior class at Princeton College in 1802, graduated in 1804, and took the valedictory in a class numbering forty-two. Pursuing his legal studies first with his brother, afterwards with Richard Stockton, he was admitted to practice when twenty-one years of age, and established himself in Newark. The Bar was already occupied by men of ability, and for two or three years he was little known. As time went on, his practice became extensive and lucrative. Students applied for admission to his office,

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\* Memoir by T. W. Chambers; Elmer's "Reminiscences of New Jersey."

and parents were glad to put their sons under his care. The eloquence which distinguished his forensic efforts, with voice mellow and full, his knowledge of human nature, legal acquirements, and adherence to right, combined to render him the most popular advocate at the Bar of Eastern New Jersey.

The question of personal religion was not neglected. His deepest impressions he traced to the influence of his pious grandmother. Interesting himself in the founding of the Second Presbyterian Church, Newark, he was elected member of its first Board of Trustees, and in September, 1817, was received into the communion of this church, then under the pastoral care of the Rev. Dr. Griffin.

He took his seat in the United States Senate in 1829, and continued for the term of six years. Here his advocacy of the cause of right, brought him prominently before the nation, and secured to him the title of "the Christian statesman."

His first important topic before the Senate was the bill for the Indian tribes residing within the states and organized territories of the Union. In conformity to the suggestions of President Jackson in his first annual message, a paper was introduced providing for an exchange of lands with the Indians residing in any of the states or territories, and for their removal west of the Mississippi River. When this bill came up for consideration in the Senate, Mr. Frelinghuysen moved the following amendment: "*Provided always*, That until the said tribes or nations shall choose to remove as by this act is contemplated, they shall be protected in their present possessions, and in their enjoyment of all their rights of territory and government, as heretofore exercised and enjoyed, from all interruptions and encroachments." "*And provided also*, That before any removal shall take place of any of the said tribes or nations, and before any exchange or exchanges of land be made as aforesaid, that the rights of any such tribes or nations in the premises shall be stipulated for, secured, and guaranteed, by treaty or treaties, as heretofore made." These provisions were sustained by him in a speech before the Senate; and he claimed that the principles they involved had been expressly recognized by the Continental Congress, and still earlier by the royal proclamations and ordinances from Great Britain.



On the 9th of March, 1830, Mr. Frelinghuysen offered the following resolution in the Senate, referring to the Sunday Mail Question. "That the Committee on the Post Office and Post Roads be instructed to report a bill repealing so much of the act on the regulation of Post Offices as requires the delivery of letters, packets, and papers on the Sabbath; and farther to prohibit the transportation of the mail on that day." In the course of his speech on this question he said: "Congress is not asked to legislate into existence the precepts of piety. No, these are enacted already; they can never be repealed, and it is a most dangerous and destructive delusion to suppose that while, as individuals and families, we are bound to respect the principles of religion, yet, when we assume the character of states and nations, these cease to exert any legitimate influence."

Says Edward Everett, of Mr. Frelinghuysen's connection with the Senate: "He brought to Washington a brilliant reputation as a public speaker, with a character of unimpeachable personal integrity. He took but little part in the current daily business of the Senate, but upon a few prominent questions, he spoke with great ability and effect. There was a classical finish in his language, and a certain sedate fervor, which commanded the attention of his audience. As he spoke but rarely, he was always listened to with deference."

Mr. Frelinghuysen was Mayor of Newark in 1837 and 1838, and in 1839 he became Chancellor of the University of New York. At the Baltimore Convention in 1844, he received the nomination for the office of Vice-President of the United States, on the ticket with Henry Clay. He accepted the same, and "continued in the quiet discharge of his academic duties, taking but small part in the canvass." The success of the opposing candidates, Polk and Dallas, gave him but little disappointment.

In the summer of 1850, he resigned his position in New York University, and accepted the presidency of Rutgers College, New Brunswick, N. J. A clergyman has given this reminiscence of his student life under Frelinghuysen. "On entering college I asked to be excused from the exercises of declamation. The president tenderly called me 'my son,' but answered, 'no.' Once more I begged of him that I might be excused. Again he called me 'my

son,' and his 'no' was so tender and kind, that I felt ready from that time to meet his 'my son' with a responsive 'my father.'"

In 1841, Mr. Frelinghuysen was appointed President of the American Board of Commissioners for Foreign Missions, and served sixteen years. He was an advocate of the Sunday School, and was once urged to enter upon the service of the American Sunday School Union at a salary of \$3000. In a private letter October, 1833, he speaks of teaching a Bible class of young men, numbering from ten to eighteen. He was a member of a Temperance Society organized in 1833, and which was instrumental in moulding many of the Congressmen of that period to temperance principles. At the Anniversary of the New York City Tract Society, held in Broadway Tabernacle, December, 1836, he gave this incident: "An aged culprit in one of your prisons, was one Sabbath morning approached by the missionary. He sat down by his side, and tenderly inquired of him concerning his religious feelings. The unhappy man burst into tears. 'Sir,' said he, 'it is the first time in forty years that I have heard the language of kindness.'"

The piety of Mr. Frelinghuysen, was thoroughly nourished and well developed.

The Bible was his study. "One who knew his habits remarks: 'It was no unusual thing to see him reading the Word, throughout a long winter evening, never taking up any other book, although many were lying beside him on the table.'"

He was faithful in closet prayer. "In the busiest period of his life, when worldly cares pressed hardest upon him, it was his custom to imitate the Psalmist who said, 'evening and morning and noon will I pray.' In his private devotions, his custom was to pray aloud, because, as he said, he found it the best way to prevent wandering thoughts."

He inculcated the forgiveness of injuries. "A friend once said to him, 'I have forgiven the offence, but I can't forget it.' His answer was, 'that kind of forgiveness will not bear the light of heaven. You are deceiving yourself.'"

He prayed for the success of Christian effort as put forth by others. "On returning home from public worship, he uniformly retired to his room to pray for a blessing upon the service."

He could reprove words of flattery. "A lady in Newark, who

belonged to the church where he served as Elder, once said to him: 'I went to the prayer-meeting this morning to meet you and hear you pray, and you were not there.' He replied, 'Was not God there? I thought you went to meet Him.'"

In the place of professional responsibility his piety was firm. "A wealthy client, in stating his case, incautiously uttered an oath. Mr. Frelinghuysen immediately arose and said with deep feeling: 'Sir, if you use such language again, I will immediately throw up your case.' 'The offence was not repeated.'"

He was an example of Christian benevolence. "His professional labors brought him a large compensation. These gains were neither hoarded nor squandered, but lent to the Lord in a wise and liberal charity."

He was sympathetic toward the poor. "During his busy practice as a lawyer, it was his habit to spend every Saturday afternoon in searching out the poor and afflicted, and in ministering both by sympathy and pecuniary aid to their necessities."

The fruit of his piety was shown in his efforts to win souls. The following is a passage from one of his addresses. "Our irreligious friends expect us to be faithful to them. Their surprise is far more awakened, and oftener too, by our guilty silence, than by an affectionate and earnest solicitude." Says Lucius Q. C. Elmer: "But few if any of his associates at the Bar, or in public life, were left, without his having taken some opportunity of bringing before them, orally or in writing, the subject of personal religion."

One who was in attendance during his last sickness gives the following:

"One of the leading members of the New Jersey Bar, called to ask after his health, and told me, that it was to Mr. Frelinghuysen's conversations with him, as they walked in the morning together while attending court at Trenton, that he attributed his first religious impressions. When this was repeated to Mr. Frelinghuysen, he replied, 'Those are precious remembrances.'

"One day, as we were leaving his room to go to dinner, someone pleasantly said, 'Uncle, we wish you could take dinner with

us.' 'Ah! my son,' he replied, 'I am going to eat of the bread and drink of the wine of everlasting life.'

"A youth of about seventeen years, the son of a friend, called, at Mr. Frelinghuysen's request, to see him. 'I have sent for you, my son,' said he; 'I want you to see how a Christian can die. I have been all my life in fear of that hour, and yet for seven weeks I have seen death day by day approaching, and never was calmer. . . . I have here a little keepsake for you; it is the Bible, from Genesis to Revelation. I don't want to exact from you a rigorous promise; but I do want you to say that, by God's grace, you will try to do what I have done. For forty-five years, I have made it a rule, at noon, or as near to it as I could—perhaps there would not be an opportunity before tea-time—to read a chapter in the Bible and spend fifteen minutes in private devotion. My son, farewell. Go now, and seek God's grace.'"

Early in his professional career Mr. Frelinghuysen was united in marriage to Charlotte, daughter of Archibald Mercer. "Providence having denied them children, they were companions together at home and abroad." The following quotation reveals that he was a lover of children. "In his daily walks in New Brunswick, he could scarcely ever meet them in the street, without pausing to look in their faces, and engage them in conversation. Not unfrequently when he saw them flattening their noses against the windows of a toy shop, in their eager desires to scan its treasures, the childless man would find out what they most coveted, and then gratify himself by gratifying them."

Frederick Frelinghuysen, who became United States Senator, and Secretary of State, was his nephew and adopted son.

## SAMUEL FULLER.

EIGHTH SIGNER OF THE COMPACT, 1620.\*

SAMUEL FULLER, a Deacon of Rev. John Robinson's church, in Leyden, Holland, died at Plymouth, Mass., in 1633.

A passenger on board the *Mayflower* in 1620, he was the eighth signer of the Compact, and was one of the planters of New Plymouth, Massachusetts Bay.

"He was the first regularly educated physician that visited New England." He did not confine his professional offices to the inhabitants of Plymouth and to the Aborigines of the country: Salem and Charlestown were destitute of a resident physician, and at the request of Governor Endicott were visited by Dr. Fuller. He went to Salem to give relief to the sickness introduced there by the newly arrived ships, first in 1628, again in 1629.

The following is a letter from Mr. Fuller, dated Charlestown, August 2, 1630.

"To his loving friend MR. WILLIAM BRADFORD, Governor of Plymouth, these:

"SIR:—There is come hither a ship (with cattle, and more passengers) on Saturday last, which brings this news out of England, that the plague is sore, both in the city and country, and that the University of Cambridge is shut up by reason thereof. . . . Some are here entered into a church covenant: the first was four, namely, the Governor, Mr. John Winthrop, Mr. Johnson, Mr. Dudley, and Mr. Willson; since that, five more are joined unto them, and others it is like, will add themselves to them daily. The Lord increase them, both in number and holiness, for his mercy's sake. I here but lose time and long to be at home; I can do them no good, for I want drugs, and things fitting to work with. I purpose to be at home this week (if God permit) and

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\* "American Medical Biography," by James Thacher, Boston 1828; "Collections of Massachusetts Historical Society," first series, vols. 3 and 4; Young's "Chronicles of the Pilgrims."

Mr. Johnson and Captain Endicott will come with me. . . . Be you lovingly saluted, and my sisters, with Mr. Brewster, and Mr. Smith, and all the rest of our friends. The Lord Jesus bless us and the whole Israel of God. Amen.

“Your loving brother-in-law,

“SAMUEL FULLER.”

In the manuscript Records of the church in Plymouth, v. 1, p. 42, it is stated: “When the church came away out of Holland, they brought with them one deacon, Mr. Samuel Fuller. . . . He was a good man and full of the Holy Spirit.” John Cotton, Esq., in his account of the Church of Christ in Plymouth, written 1760, speaks of Mr. Fuller as “an eminent surgeon, and a man of great piety.”

Mr. Fuller's wife was named Bridget. Their son, Samuel Fuller, was a member of the church at Plymouth, served the church at Middleborough as preacher, more or less for sixteen years, and finally was there ordained to the work of the ministry. He was a sincere, godly man, and a useful preacher.



## JONAS GALUSHA.

GOVERNOR OF VERMONT, 1809-1813, 1815-1820.\*

JACOB GALUSHA was a farmer and blacksmith, in moderate circumstances, but "of unblemished character, sound judgment, and much native shrewdness." He married Lydia, daughter of Matthew Huntington, of Preston, Conn.

Jonas Galusha, third son of Jacob, was born in Norwich, Conn., February 11, 1753; died at Shaftsbury, Vt., October 8, 1834.

He made agriculture his calling, and pursued that employment through life, except when occupied with the duties of public office. He was able, even to advanced age, to do the full work of a man, with hoe, scythe, sickle or ax.

When the Revolutionary war commenced, he took an active part in favor of the independence of the colonies. He was a member of a company, commanded by his brother David, in Colonel Warner's regiment, and did service in Canada in the fall of 1775. Prior to the battle of Bennington, August 16, 1777, two companies of militia had been organized in Shaftsbury, one of them under his Captaincy, the other under that of Amos Huntington. Captain Huntington being taken prisoner at Ticonderoga, the two companies were consolidated under Captain Galusha. When he received orders from Col. Moses Robinson to march his company to Bennington, he was sick in bed, recovering from a fever, but he promptly called out his men and led them to the scene of action. He continued in active military service until the surrender of Burgoyne.

In civil offices, he was Sheriff of the county of Bennington, 1781-1787; member of the Council, 1793-1798; member of the

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\* "Jonas Galusha, Fifth Governor of Vermont," by Rev. P. H. White.



Assembly in 1800; Judge of the State Supreme Court, 1800-1806; Governor of Vermont, 1809-1813, 1815-1820.

His executive addresses were short, and in style quite unadorned; on the contrary his proclamations for Fasts and Thanksgivings were of unusual length. Politically, he was a Democrat of the Jeffersonian school.

"Mr. Galusha, though not a member of any church, was, in the estimation of those most competent to judge, a true Christian. He maintained family worship, was known to observe private devotions, was an habitual attendant upon public worship and at social meetings, and frequently took an active part in the latter. In his daily life he was also such as a Christian should be, modest, gentle, amiable, upright, faithful to every obligation. When nearly seventy-nine years of age, he attended a 'protracted meeting' at Manchester, and took an active part in its exercises; as the result of which, he was aroused to a sense of the duty of making a public profession of religion, and announced his intention to do so, but was prevented by a stroke of paralysis which he experienced soon after, and from which he never recovered."

He gave freely to various benevolent societies, and was kind and liberal to the poor. It was no unusual thing for him, when in the discharge of his duties as Sheriff, he had been made the instrument of reducing a poor man to still deeper poverty, to furnish the unfortunate debtor the means of extricating himself.

He never resented an injury. Such was his integrity that he was not seldom chosen as an arbitrator even by his enemies.

In the cause of temperance, when the total abstinence movement began, though all his lifetime accustomed to the moderate use of alcoholic drinks, he at once abandoned the habit.

In person, he was stoutly built, about five feet and nine inches in height, with light complexion, blue eyes and light hair. His dress was plain. In conversation, he was ready, though not copious, and he had a vein of humor which rendered him very agreeable socially.

He was four times married. His first wife was Mary, daughter of Governor Chittenden, by whom he had five sons and four daughters. His children were well trained, and all of them who survived childhood, became professors of religion, one of them a minister in the Baptist denomination.

## ADDISON GARDINER.

LIEUTENANT-GOVERNOR OF NEW YORK, 1845-1849,\*

ISAAC GARDINER, of Brookline, Mass., grandfather of Addison, was killed at the battle of Lexington, April 19, 1775.

Colonel William Gardiner, father of Addison, settled at Rindge, N. H., in 1809, removed to Boston, and from thence to Manlius, N. Y.

Addison Gardiner was born at Rindge, N. H., March 19, 1797; died at Rochester, N. Y., June, 1883.

He established himself in the profession of law at Rochester; became Judge of the Eighth Judicial Circuit in 1829, resigned in February, 1838, and resumed the practice of his profession. He was elected Lieutenant-Governor of New York in 1844, re-elected in 1846. In 1847 the re-organization of the judicial system of the State took effect, and the Court of Appeals was constituted the court of last resort. To this court four were elected as permanent judges. Mr. Gardiner was a member of this Court from 1847 until the close of 1855, when he retired and removed to his farm, purchased a short time previous, just upon the borders of Rochester.

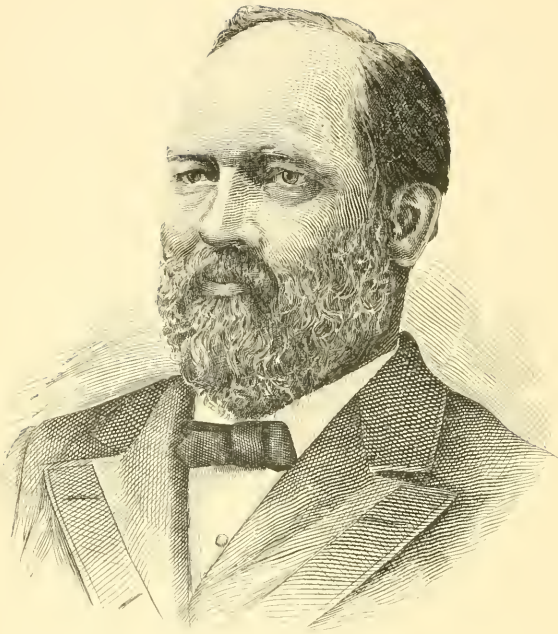
“Mr. Gardiner’s religious life began during a revival which took place in Rochester about 1840. Who that was present on that memorable night and heard the preaching of Dr. Finney, which appealed to the intellectual as well as the moral nature, can forget the thrill that passed through the assembly to learn that Judge Gardiner had bowed to the yoke of Christ, and surrendered himself as a sinner to be saved! Identifying himself at the outset with the First Presbyterian Church, he remained a faithful, hum-

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\* Addresses by William T. Cogswell, Esq., and Rev. Charles E. Robinson, D. D.

ble-minded Christian. Those who worshipped at the same altar, who sat at the same communion table, who enjoyed the same hope, were very dear to him. For many years after his retirement from public life, he was in the habit of gathering about him his Bible-class, consisting mostly of young men."





*Julius Garfield*

## JAMES ABRAM GARFIELD.

PRESIDENT OF THE UNITED STATES, 1881.\*

EDWARD GARFIELD, the early ancestor of James Abram, was one of the one hundred and six proprietors of Watertown, Mass., as recorded in 1635, and lived to the age of ninety-seven.

Edward, son of Edward, resided at Watertown, was a freeman in 1635, and was a church member.

Benjamin, fourth child of Edward, Jr., resided at Watertown, "remained at home in the old mansion," and "was nine times elected to the Colonial Legislature."

Thomas, eldest son, by second wife of Benjamin, was born in 1680, married in 1706, Mercy, daughter of Joshua Bigelow, by whom he had twelve children. "He also made his home at the old homestead."

Abram, in the fourth generation from Thomas Garfield, and father of James Abram, was born in Worcester, N. Y., December 28, 1789; when fifteen years of age went to St. Lawrence County, where he remained several years, and from there removed to Ohio. Here he married February 3, 1820, Eliza Ballou, whose family moved from New Hampshire to this same Worcester, where the children, who, now become husband and wife, commenced their acquaintance. The mother of Mr. Garfield was early inured to hardship. Her father, James Ballou, died when she was eight years old, and the widow with her four children moved from their New Hampshire home to Worcester, N. Y., thence, when Eliza was fourteen years old, to the state of Ohio. She packed her goods

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\* Biographies of Garfield by Bundy, Conwell, and Coffin. The latter visited Mentor, Ohio, to gain materials, and a portion of the proof sheets were read by Mr. Garfield. "Garfield's Words," by W. R. Balch.

in a wagon, beds, boxes, pots and pans, and this wagon was the home of the family during the six weeks journey. And the home of Eliza in Ohio, having become the wife of Abram, was a log cabin.

James Abram Garfield, the fourth child of Abram and Eliza Garfield, was born at Orange, Cuyahoga County, Ohio, November 19, 1831. Affliction entered the family at an early day, and James was left fatherless when only eighteen months old. A fire broke out in the woods near the "clearing" where was their little home. Their wheat field was exposed, and by great exertion on the part of the father, the fire was warded off and the home saved. But the work was too much, and fatal in its results. He came in at night heated and exhausted, and got suddenly chilled. At the age of thirty-three, in the fulness of his strength, he was called away. Immediately before his death, he got up and walked across the room, looked out at his oxen and called them by name, went back and sat down on the bed, and said, "Eliza, I have brought you four young saplings into these woods. Take care of them." And she did take care of them. She kept the family together, though urged to put the children out. Thomas, the oldest, was but nine years old, with Mehitable, Mary, and James. She sold land and paid off the debts, leaving a home of thirty acres. The wheat crop spoken of was secured by fences, except about a hundred rails. There were in readiness for splitting into rails, great "chestnut cuts," and a few days after the funeral Widow Garfield took her son Thomas out to the pile of "cuts" and with his help, split the needed rails. She was a good seamstress, and would go to the shoemaker's and make clothes for his children, while he, in return, would make shoes for her children. She had a few sheep, and wool was carded and wove into cloth. With all her care and exertion, she was a cheerful woman. She was a good singer, and knew a great variety of hymns and ballads, and the war songs of 1812. Shortly before James was born, she with her husband, through the preaching of a Mr. Bentley, became converted to the "Disciples" faith as it was called. This Mr. Bentley carried on a mill and store not far from the Garfield homestead, and preached throughout that country. Alexander Campbell, president of Bethany College, and originally a Presby-



terian, was the founder of the "Disciples" sect. Mrs. Garfield was a great Bible reader, taught her children to read the Divine Word, and with them walked to her "Disciples meeting-house," three miles away. On a little corner of her farm, she tendered a building site for a school-house. A log building was erected, with seats made of split logs, hewed on the top and supported with pegs on the round side. Here James commenced his education. As he grew in years, he was able to turn his hand to any honorable industry, whether at the carpenter's bench, or as a hand on the canal, or swinging a scythe in the hay field, or chopping his hundred cords of wood at twenty-five cents a cord, making his two cords a day.

During the winter which followed his eighteenth birthday, he taught school to defray his expenses at Cuyahoga Seminary. In the little school-house a "Disciples" preacher held a series of meetings, and Mr. Garfield attended, was impressed, and yielded his heart to the Saviour. He made a public profession of religion, and was baptized in the faith of his mother.

In the spring of 1851, he applied for admission to the Eclectic Institute at Hiram, Portage County. The Board of Trustees were in session at the time, and he stated his case: "My mother is a widow with very little money. I want to obtain an education, and would like the privilege of making the fires, and sweeping the floors of the building to pay part of my expenses." The privilege was granted, and he commenced study.

Mr. Garfield entered Williams College in 1854. He would naturally have chosen Bethany in Western Virginia, founded by Mr. Campbell, and sustained by the Disciples. Touching the matter of choosing Williams, Mr. Bundy produces the following communication from Mr. Garfield, which he finds in Whitelaw Reid's "Ohio in the War:"

"There are three reasons why I have decided not to go to Bethany: First, the course of study is not so extensive as in Eastern colleges; second, Bethany leans too heavily towards slavery; third, I am the son of Disciple parents, am one myself, and have had but little acquaintance with people of other views, and have always lived in the West. These considerations led me

to conclude to go to some New England college. I therefore wrote to the Presidents of Brown University, Yale, and Williams, setting forth the amount of study I had done, and asking how long it would take me to finish their course. Their answers are now before me. All tell me I can graduate in two years. They are all brief business notes, but President Hopkins concludes with this sentence: 'If you come here, we shall be glad to do what we can for you.' Other things being so nearly equal, this sentence, which seems to be a kind of friendly grasp of the hand, has settled the question. I shall start for Williams next week."

Of his career in college, different parties have made note as follows:

"General Garfield was not *sent* to college; he *came*. This often makes a distinction between college students."

"I think he was considered our best debater."

"He was a man of a sweet, large and wholesome nature, and endeared himself the most to those who knew him best."

"He early joined the Mills Theological Society, and successively filled the offices of Librarian and President."

"We used to have an annual holiday called 'Mountain-day.' At the close of one, a Fourth of July evening, on the summit of 'Greylock,' seven miles from college, there was a goodly gathering of students about their camp-fire, when Garfield, the recognized leader, taking a copy of the New Testament from his pocket, said: 'Boys, I am accustomed to read a chapter with my absent mother every night; shall I read aloud?' All assenting, he read to us the chapter his mother in Ohio was then reading, and called on a classmate to pray."

On finishing his course at Williams, Mr. Garfield became an instructor at Hiram College, and finally President of the Institution. Four hundred students and more were in attendance. One of his students, Rev. J. L. Darsie, of Danbury, Conn., writes: "No matter how old the pupils were, Garfield always called us by our first names. He played with us freely, walked with us in walking to and fro, and we treated him out of the class-room just about as we did one another. Yet he was a strict disciplinarian."

He combined teaching with the work of the Gospel, occupying some pulpit on the Sabbath.

At the Republican Convention held at Ravenna 1859, he was nominated for State Senator. How this nomination was received by the Disciple churches, and of Mr. Garfield's own view of the question, Clark Braden gives particulars.

"He was nominated Tuesday, and on Friday following, the Cuyahoga County annual meeting of the Disciple churches began in Solon. The writer lived in Solon, and attended the meeting. Almost the only topic of conversation was the nomination of Brother Garfield. A large majority were earnest in their opposition to his abandoning the ministry for politics. Garfield was preaching for the church in Solon, and attended one of the meetings. Soon as the audience was dismissed, he was surrounded by men and women, entreating him to say then and there, that he would not accept the nomination. To all, he replied pleasantly, that he had not accepted, and would not till satisfied that duty required him to do so. On walking home with the writer, he said: 'Clark, what do you advise me to do?' I replied, 'Brother Garfield, I advise you to follow your own convictions of right and duty. You have achieved success as a preacher. But if you believe you can take with you into political life, your integrity and Christian manhood, and retain them, there is a more useful career open for you there. We need Christian statesmen.' After a moment's silence, he replied: 'I believe I can enter political life, and retain my integrity. . . . Mother is at Jason Robbins's. I will go there and talk with her. If she will give her consent I will accept the nomination.' I saw him the next day. He told me his mother said, in substance: 'James, I have had a hope and a desire, ever since you joined the church, that you would preach. I have been happy in your success as a preacher. But I do not want my wishes to lead you into a life-work that you do not prefer to all others. If you can retain your manhood and religion, in political life, and believe you can do the most good there, you have my full consent, and prayers for your success.' He concluded: 'I have written and accepted the nomination.'"

In 1861, Mr. Garfield entered the army as Colonel of the Forty-second Regiment of Ohio Volunteers, and subsequently was appointed a Brigadier-General. In 1862 he was elected a Rep-

representative from Ohio to the Thirty-eighth Congress. Concerning his nomination for Congress, Mr. Bundy says: "It would have been a high compliment for any man, however long in the public service, to represent the constituency which had kept Joshua R. Giddings continuously in Congress for nearly a quarter of a century, while he was in the forefront of the fight against *slavery*. To Garfield, then less than thirty-one years of age, it was an especially distinguished tribute."

He was elected to the Thirty-ninth Congress, to the Fortieth Congress, and to the four succeeding Congresses.

On the Tariff question, Mr. Garfield occupied medium ground. He says: "As an abstract theory, the doctrine of Free Trade seems to be universally true, but as a question of practicability under a Government like ours, the protective system seems to be indispensable. If all the kingdoms of the world should become the Kingdoms of the Prince of Peace, then I admit that universal Free Trade ought to prevail. But that blessed era is yet too remote to be made the basis of the practical legislation of to-day."

While a hard worker in the duties of Congress, he found time for his favorite studies. "I am now up to my eyes in the work of the Committee on Appropriations, of which I am Chairman, though I do manage to steal a little time from work and sleep, almost every day, to read over carefully a few lines from Horace."

The inauguration of Mr. Garfield as President of the United States, took place at Washington on Friday, March 4, 1881.

Mr. Hayes escorted his venerable mother and Mrs. Garfield to the gallery seats reserved for them. The assemblage arose as Mr. Hayes entered having General Garfield on his arm. The General wore a frock coat buttoned up, vest and pantaloons of black cloth, black neck-tie, over which his collar was turned down. They were shown to seats in the center of the chamber. On the opening of the new session Vice-President Wheeler requested the Chaplain to offer prayer. That official invoked the blessing of Divine Providence upon the incoming administration, and asked that prosperity, health, and happiness might attend those whose connection with the Government had ceased. While this prayer was being offered, both Mr. Hayes and Mr. Garfield

rose, and remained standing. For the first time in the history of the Government, the mother of the President listened to the son's inaugural. After its delivery, the Chief-Justice administered the prescribed oath, which was reverently taken. President Garfield's first act was to kiss his mother and his wife.

The early experiences at the White House, brought illness to Mrs. Garfield, and anxiety and sadness filled the heart of the President. When her recovery was assured, and happier days seemed at hand, by the bullet of the assassin, mourning came to the family, the nation, and the world. The deed was accomplished at Washington on the morning of July 3, 1881. The President's death occurred at Long Branch, New Jersey, September 19, 1881.

The funeral exercises at Washington took place on Friday, September 20. The address was delivered by Rev. T. D. Power, of the Vermont Avenue Christian Church, of which President Garfield was a member. "We remember," said he, "with joy his faith in the Son of God, whose gospel he sometimes himself preached."

South Carolina offered her tribute. Among the resolutions at a gathering of citizens in Charleston, was the following: "That as South Carolinians, living in the so-styled cradle of the Rebellion, we honor the memory of James A. Garfield, because, as President, his purposes and his policy, passed beyond the lines of party and of section, and knew no other limit than the boundaries of the Republic, and the welfare of the whole people."

England offered her tribute. "Not only in London but throughout the country, the bells of many parish churches were tolled, a tribute never before paid to a foreign ruler."

Among the sayings of Garfield may be noted the following:

"The greater part of our modern literature bears evident marks of the haste which characterizes all the movements of this age; but, in reading these older authors, we are impressed with the idea that they enjoyed the most comfortable leisure."

"I, for one declare that no child of mine shall ever be *compelled* to study one hour, or to learn even the English Alphabet, before he has deposited under his skin, at least seven years of muscle and bone."

“It is only when the people speak truth and justice, that their voice can be called ‘the voice of God.’”

“This public life is a weary, wearing one, that leaves one but little time for that quiet reflection, which is so necessary to keep up a growth and vigor of Christian character. But I hope I have lost none of my desire to be a true man, and keep ever before me the character of the great Nazarene.”

“I would rather be defeated than make capital out of my religion.”

“The worst days of darkness through which I have ever passed, have been greatly alleviated, by throwing myself with all my energy into some work relating to others.”

“For the noblest man that lives, there still remains a conflict.”

Mr. Garfield married November 11, 1858, Lucretia Rudolph, a former associate with him in study, and afterwards his pupil. Two of the sons graduated at Williams College, and entered the legal profession.







*Joshua R. Giddings*

## JOSHUA REED GIDDINGS.

REPRESENTATIVE IN CONGRESS, 1838-1859.\*

GEORGE GIDDINGS, early ancestor of Joshua R., was a "husbandman" in Great St. Albans, Hertfordshire, England. He sailed for New England with his wife Jane Tuttle and three servants, April 2, 1635, and established himself at Ipswich, Massachusetts. He served eleven years in the General Court; was long a Ruling Elder in the First Church; and his estate was valued at £1021 12s. 6d.

Joshua Giddings, grandfather of Joshua R., born in 1719, resided first in Lyme, Connecticut, afterwards in Hartland, and lived to the age of eighty-eight. He was a member of the Congregational Church of Hartland; married Jane Reed, by whom he had ten children, four sons and six daughters.

Joshua Giddings, son of the preceding, was born in 1756 and lived to the age of seventy-seven. He emigrated from Hartland to Athens, Pa., thence to Canandaigua, N. Y., thence to Ash-tabula County, O., settling in Williamsfield in 1812, where he remained during life. He was a soldier in the Revolutionary war, was twice married, and had ten children.

Joshua Reed Giddings, youngest child of Joshua, was born at Tioga-Point, now Athens, Bradford County, Penn., October 6, 1795; died at Montreal, British America, May 27, 1864.

He was ten years of age when his parents removed to Ohio. His early opportunities for education were confined to the intervals of labor on his father's farm. When seventeen years of age,

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\* "Giddings Family," by M. S. Giddings; Felt's "History of Ipswich," 1834; Buell's "J. R. Giddings;" "Speeches in Congress, by Giddings."

war with Great Britain was declared, and he served a few months as a soldier in protecting the northwestern frontier.

When nineteen years of age, he taught school, and enjoyed the instruction of a neighboring clergyman. In 1817, he commenced the study of law with Elisha Whittlesey. Admitted to the Bar in 1820, he entered upon the practice of his profession at Jefferson, the county seat of Ashtabula.

In 1826, he was chosen a Representative to the State Legislature; after serving one term devoted himself to his profession till 1838; was then elected a Representative in Congress as successor of Mr. Whittlesey, and received re-election ten times in succession.

“On going to Washington his capital was clearness of brain, strength of body, honesty of purpose, and a solemn sense of responsibility to his God and to his constituency. His huge frame, ponderous fists and feet, gigantic shoulders, set off by plain clothes of rustic cut, and topped by his good-natured countenance, misled the Southern members into the notion that he would serve them best as a butt for their jokes.”

The following quotations bearing upon the slavery agitation are drawn from “*Speeches in Congress*, by Joshua R. Giddings.”

“Biblical history informs us, that ‘God gave to man dominion over the fish of the sea, and over the fowls of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.’ These are property and we derive our title from Him who created them. But I have yet to learn that any man holds title to his fellow-man from that high source.”

“Sir, man may be scourged until he surrenders his independence, his will, his intellect, until the only apparent evidence of his manhood shall be his external form, but you cannot transform him into a bruté. Low down in the recesses of the heart, the fire of immortality will continue to burn. When he sees an opportunity, he will assert his right to freedom and by the power of his own arm, will vindicate the dignity of his nature. The case before us is an illustration. These Africans were seized, placed in irons, sold. Montez and Ruiz purchased them, took bills of sale, as they would in the purchase of mules or sheep. They

vainly thought the immortal intellect had been blotted out, and the image of God reduced to a level with swine. They called them property. But when upon the mighty deep, where no aid could be obtained to hold them in that condition, the hidden fire of their natures bursts forth into a flame; their chains were cast from them, their arms were nerved, they struck for freedom. . . . Those who had purchased and claimed them as property, turned pale and plead for mercy at their hands."

". . . . These hucksterers in human flesh, critically examined the bodies and limbs, and judged of the age, the qualities and marketable value of fathers, mothers, sisters, brothers and children. I doubt whether any slave market in Africa was ever attended by more expert dealers in human chattels than was the market of this city which profanes the name of Washington. But, sir, their victims were born and bred under our laws for this very purpose. This city and the surrounding country, had been familiar to them from their earliest recollection; here they had formed their associations; in our churches they had listened to the preaching of the Gospel, and there they had been admitted to church fellowship. Such were the people whose bodies were made merchandise under our laws. Such were the people purchased by those slave dealers, who now ask us to aid them in carrying out their speculations in the bodies of Presbyterians, Baptists, Methodists, and Episcopalians."

[Of the Fugitive Slave Law.] "If a fugitive from oppression reaches my door amid the ragings of the storm, half clad, and benumbed with cold, and asks to warm himself by my fire, this law interferes. . . . Sir, our people will continue to feed the hungry, to clothe the naked, to visit the sick, to relieve the oppressed; and no interference of this fugitive law will prevent this compliance with the dictates of our religion, with the law which came from God himself. . . . I speak for no one but myself and constituents; others will choose whether to obey God or the oppressors of mankind."

[Referring to Mr. Venable of North Carolina.] "I wish to appeal to the conscience of that gentleman. I understand that he belongs to the Methodist Church. Now, the great and good founder of that denomination, John Wesley, has declared slavery

to be 'the sum of all villainies.' " [Mr. Venable said the gentleman was mistaken, that he was a *Presbyterian*.] Mr. Giddings resumed: "Can it be that the gentleman is a Presbyterian, and yet holds slaves, and regards slavery a blessing? Would he sit down on the Sabbath with his slave, who is also a brother in Christ, of the Presbyterian faith, at the sacramental board; . . . partake with him of the bread and the wine, of the body and the blood of a crucified Redeemer, and on Monday sell that brother, bearing the image of his God, for paltry lucre, and yet claim to be a Presbyterian?"

"I am one of those who solemnly believe that transgression and punishment are inseparably connected. I feel as confident that chastisement for the offences which we have committed against the down-trodden sons of Africa, await this people, as I do that justice controls the destinies of nations."

Mr. Giddings was once challenged to fight a duel by a representative from the South. The challenge was promptly accepted, and the friend of the party, in tendering the challenge, requested Mr. Giddings to name the time and place. The latter said, "I suppose I have the right, according to the 'code,' to choose the weapons." "Yes," was the answer. "I will then choose *horse whips*, and they shall be used till one or the other cries for quarter; and I wish a strong cord, about three feet long, tied to the left wrist of each. I want him fixed so that I can haul him up and keep him within reach." The challenger dropped the subject.

On his retirement from the Thirty-fifth Congress, he was presented with a silver service and a gold-headed cane. On the cane and on several of the silver pieces was inscribed: "Presented by 104 members of the Thirty-fifth Congress to Joshua R. Giddings, as a token of their respect for his moral worth and personal integrity." Each member subscribed five dollars, regardless of political sentiment.

Charles Sumner writes to Mr. Giddings: "I cannot disguise the deep regard and reverence with which your unselfish devotion to high principles has filled me."

William H. Seward writes: "You have overcome sentiments the most prejudiced and violent, and have established for your-

self a name that the friends of humanity will never suffer to perish."

John Quincy Adams, in an autograph album, kept by Mr. Giddings during the year 1844, writes :

To JOSHUA R. GIDDINGS,

Of Jefferson, Ashtabula County, Ohio.

When first together here we meet,  
 Askance each other we behold,  
 The bitter mingling with the sweet,  
 The warm attempered by the cold ;  
 We seek with searching ken to find  
 A soul congenial to our own ;  
 For mind, in sympathy with mind,  
 Instinctive dreads to walk alone.  
 And here, from regions wide apart,  
 We came our purpose to pursue,  
 Each with a warm and honest heart,  
 Each with spirits firm and true.  
 Intent, with anxious aim to learn,  
 Each other's character we scan,  
 And soon the difference discern  
 Between the fair and faithless man.  
 And here, with scrutinizing eye,  
 A kindred soul with mine to see  
 And longing bosom to descry  
 I sought, and found at last—in thee.  
 Farewell, my friend ! and, if once more  
 We meet within this hall again,  
 Be ours the blessing to restore  
 Our Country's and the *rights of men*.

JOHN QUINCY ADAMS,

of Quincy, Massachusetts.

H. R., U. S., WASHINGTON, June 17, 1844.

Anniversary of the battle of Bunker Hill.

In 1861, Mr. Giddings was appointed by President Lincoln Consul General to British North America. In a letter to a relative in Gt. Barrington, Mass., dated Jefferson, Ohio, March 27, 1864, just two months before his decease, he says, . . . "I am in my sixty-ninth year, and my wife is sixty-seven. I have been subject to disease of the heart, and was twice stricken down while speaking in Congress. I expect to die in the next attack,

as my physician assures me I cannot live through another. Yet I maintain a cheerful state of mind. . . . I yet retain the office of Consul General to the British North American Provinces, and start in the course of an hour for Montreal, by way of Washington."

Says the New York *Independent* of Mr. Giddings: "He was a sincere Christian, a truly devoted patriot, a warm friend, an uncompromising opponent of that which he believed to be wrong."

In 1843 he wrote a series of political essays, signed "Pacificus." A volume of his "Speeches in Congress" was published in Boston in 1853; in 1858 appeared "The Exiles of Florida," published at Columbus, Ohio.

He was united in marriage September 24, 1819, to Laura Waters, by whom he had five children, three sons and two daughters.



## CHARLES GOODRICH.

DELEGATE TO PROVINCIAL CONGRESS, 1774.\*

CHARLES GOODRICH, grandson of William, the first settler of Wethersfield, Conn., and son and sixteenth child of David Goodrich, was born in Wethersfield, April 6, 1720; died at Pittsfield, Mass., November 15, 1816.

He purchased of Colonel Wendell in June, 1752, for the sum of four hundred seventy-three pounds, seven shillings and fourpence, "one third of his one third part of the Commons, or undivided lands," of Pontoosuck, now Pittsfield. He also owned large tracts of real estate, in what are now the towns of Hancock and Lanesborough. Possessing enterprise and intellectual ability, he took rank as a foremost man in matters pertaining to the welfare of the town.

He was chosen a Representative to the State Legislature in 1764, 1769, and 1770; was a Delegate to the Provincial Congress in 1774; was Judge of the County Court of Common Pleas from 1781 to 1788.

While a Representative at Boston in 1774, Mr. Goodrich received a communication dated January 19, which embodied, "Instructions of the Town of Pittsfield to its Representative, regarding the destruction of tea in Boston Harbor, December 10, 1773." Uttering its displeasure and protest, the paper of Instructions closed as follows:

"We do therefore enjoin it upon you, that by all prudent means you manifest the abhorrence which your constituents have of the said illegal transaction, . . . and especially that you do not directly or indirectly consent to any

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\* "History of Pittsfield, Mass., 1734-1800," by J. E. A. Smith; Allen's "Biographical Dictionary;" Walker's "History of First Congregational Church, Hartford."

proposals which may be made to render your constituents chargeable . . . to the owners of said tea, as we have determined, at all events, never to pay or advance one farthing thereto; and, if your assistance is called for, that you exert yourself to bring the persons connected in the destruction of said tea, to condign punishment. And it is the expectation of this town, that you strictly adhere to these, their instructions, as you value their regard or resentment.

“ WILLIAM WILLIAMS,	} Committee.
“ WOODBRIDGE LITTLE,	
“ DAVID BUSH,	
“ ELI ROOT.	

“ To Capt. CHARLES GOODRICH.”

The labors of Mr. Whitefield in Connecticut provoked opposition among certain of the clergy, and they signed a paper forbidding him to enter their pulpits. The grace of God, however, through this eminent evangelist, touched the heart of Mr. Goodrich, for it is recorded, that he “obtained a hope under Whitefield in 1741.” In the religious welfare of the town of Pittsfield he becomes prominent. “Charles Goodrich, Stephen Crofoot, and William Williams, were appointed to hire some man from time to time to preach among us.” In 1764, “The Church of Christ in Pittsfield was formed, Rev. Thomas Allen accepted the pastorate, and Mr. Goodrich, with others, became a member by letter.”

Mr. Goodrich was in the battle of Bennington, and “he held the plow at the first cattle-show of the Berkshire Agricultural Society.”

He left a daughter and two sons, all living to very advanced age. His son Charles graduated at Yale College, became a clergyman, and served at Havana, N. Y. His grandson, Charles S., became a physician in Brooklyn.

## CHAUNCEY GOODRICH.

SENATOR IN CONGRESS, 1807-1813.\*

CHAUNCEY GOODRICH, eldest child of Rev. Elizur Goodrich, D. D., of Durham, Conn., was born at Durham, October 20, 1759; died at Hartford, August 18, 1815.

He was educated at Yale College; spent several years as instructor in that institution, and finally established himself in the profession of law at Hartford.

He was a Representative in the State Legislature in 1793; a Representative in Congress from 1795 to 1801; and was elected United States Senator in 1807.

"From his early youth," says the Rev. Dr. Strong, "he was a believer in the Christian Religion. Reasons of a peculiar nature, which it is not necessary I should explain particularly, prevented a public profession of his faith. . . . As the testimony of such a man in favor of Christian piety ought never to be secreted, I must be indulged in mentioning what he said to me. Speaking of a moral life, as it is distinguished from the grace of God in the heart, he remarked: '*A moral life of itself is nothing for the salvation of the soul. I have lived a moral life in the estimation of the world; but I am a bundle of iniquity in the sight of a holy God. If there were not an atonement, I must be condemned and miserable forever. Here my hope is stayed. Sometimes a sense of my own imperfection sinks my spirits; generally, I have a hope that supports me; at times, I have rejoiced in God without fear, and wished only to be in His hands and serve him.*'"

Says another writer: "He read the Scriptures habitually, even in the busiest scenes of his life. So highly did he prize public

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\* "Discourse," by Rev. Nathan Strong, D. D., 1815; "Hollister's History of Connecticut," Appendix.

worship, that he once remarked, he would attend on preaching of a very low intellectual order, which was even repulsive to his taste, and that he always did so if he could find no better, when away from home, rather than be absent from the house of God."

In his person, he was a little above the medium height, with blue eyes, and countenance singularly expressive. His manners, his knowledge, his integrity and benevolence, endeared him to the people.

## ALEXANDER HAMILTON.

FIRST SECRETARY OF THE UNITED STATES TREASURY, 1789-1795.\*

ALEXANDER HAMILTON was born in the island of Nevis, West Indies, in 1757.

He took a partial course at Columbia College, and turned his attention to the law in the city of New York.

He was a Delegate to the Continental Congress, in 1782, 1783; in 1786 was elected to the State Assembly; in 1789 was appointed by Washington, Secretary of the United States Treasury, and held the office until his resignation in 1795. In 1798 he was associated with Washington in command of the army, holding the office of Major-General. In 1804, he had a difficulty with Aaron Burr which resulted in a duel, which took place at Hoboken, and having received a fatal shot, he died on the following day, July 12, 1804.

In his sermon on Hamilton, delivered in the North Dutch Church, Albany, July 29th, 1804, Rev. Eliphalet Nott thus speaks :

“ He dies a Christian. This is all which can be enrolled of him among the archives of Eternity. This is all that can make his name great in heaven. Let not the sneering infidel persuade you that this last act of homage to the Saviour, resulted from an enfeebled state of mental faculties, or from perturbation occasioned by the near approach of death. No; his opinions concerning the Divine Mission of Jesus Christ, and the validity of the Holy Scriptures, had long been settled, and settled after laborious investigation, and extensive and deep research. These

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\*“ National Portrait Gallery ”; “ Lives of Illustrious Men of America ”; Appleton; Boston *Recorder*; “ Discourse,” by Eliphalet Nott; “ Alexander Hamilton,” by Lodge; “ Homes of America,” by Mrs. Lamb.

opinions were not concealed. I knew them myself. Some of you who hear me knew them. And had his life been spared, it was his determination to have published them, together with the facts and reasons on which they were founded."

Rev. J. M. Mason describes an interview which he held with Mr. Hamilton after the duel. He writes :

"On the morning of Wednesday, the 11th inst., shortly after the rumor of the General's injury had created an alarm in the city, a note from Dr. Post informed me that he was extremely ill at Mr. William Bayard's, and expressed a particular desire to see me as soon as possible. I went immediately. . . . I then adverted to the infinite merit of the Redeemer as the propitiation for sin, the sole ground of our acceptance with God, and cited the following passages: 'There is no other name given under heaven among men whereby we must be saved.' 'He is able to save them to the uttermost who come unto God by Him.' 'The blood of Jesus Christ cleanseth from all sin.' This last passage introduced the affair of the duel. I reminded the General that he was not to be instructed as to its moral aspect; that the blood of Christ was as effectual and as necessary to wash away the transgression which had involved him, as any other transgression; and that he must then seek peace for his conscience and a hope that should 'not make him ashamed.' He assented, with strong emotions, to these representations, and declared his abhorrence of the whole transaction. 'It was always,' added he 'against my principles. I used every expedient to avoid the interview; but I have found, for some time past, that my life *must* be exposed to that man. I went to the field determined not to take *his* life.' He repeated his disavowal of all intention to hurt Mr. Burr, and his humble hope of forgiveness from his God. I recurred to the topic of the divine compassion, the freedom of pardon in the Redeemer. 'That grace, my dear General, which brings salvation is rich, rich!' 'Yes,' interrupted he, 'it is *rich* grace!' 'And on that grace,' continued I, 'the sinner has the highest encouragement to repose his confidence. . . .' Here the General, letting go my hand, which he had held from the moment I sat down at his bedside, clasped his hands together, and looking up towards heaven, said, with emphasis, 'I *have* a tender reliance

on the mercy of the Almighty, through the merits of the Lord Jesus Christ.' . . ."

Says Ambrose Spencer of Mr. Hamilton: "He argued cases before me while I sat as a Judge on the Bench. Webster has done the same. In power of reasoning Hamilton was the equal of Webster; in creative power Hamilton was Webster's superior. It was he more than any other man, who thought out the Constitution of the United States and the details of the government of the Union."

Mr. Hamilton was small in stature, very erect, with manners frank, and voice musical. He built his house on the upper part of Manhattan Island, on what is now known as Washington Heights, removing his family in 1809. At that time the location was some eight miles north of the city limits; and he generally drove to and from town in a two wheeled carriage. He took pride in his home, and attended personally to the arrangement of the grounds. Thirteen gum-trees were planted by his own hand, which were to symbolize the thirteen original states of the Union.

Dartmouth, New Jersey, and Harvard Colleges, each conferred upon Mr. Hamilton the degree of LL. D. His collected writings, edited by his son, John C., were issued in an edition of seven volumes in 1850.

He was united in marriage December 14, 1780, to Elizabeth, daughter of General Schuyler, by whom he had five sons and two daughters. Mrs. Hamilton died in Washington, November 9, 1854, aged ninety-seven.



## WILLIAM HENRY HARRISON.

PRESIDENT OF THE UNITED STATES, 1841.\*

BENJAMIN HARRISON, great-grandfather of William Henry, resided at Berkley, on the banks of the James River, Charles City County, Virginia. It was a beautiful seat, in full view of City Point, the seaport of Petersburg and Richmond. So late as 1842, the property was still in the hands of the Harrison name.

“Benjamin Harrison (grandfather of William Henry), married the eldest daughter of Mr. Carter, the King’s Surveyor General, by whom he had six sons and four daughters. Two of the daughters, with himself, were at the same time during the occurrence of a thunder-storm, killed by lightning in the mansion house at Berkley.”

Benjamin, father of William Henry, was the eldest son of Benjamin Harrison. He became a student in the College of William and Mary, but in consequence of a misunderstanding with one of the officers, did not remain to graduate. He served in the Provincial Legislature, and was a Delegate to the Continental Congress in 1774-’75-’76. The first President of Congress, Peyton Randolph, was his brother-in-law, and on his decease, the new appointment lay between John Hancock and Mr. Harrison. The latter reasoned with his colleagues, and succeeded in obtaining for Mr. Hancock a unanimous vote. Hancock did not favor accepting the position. “Harrison seized the modest candidate in his arms and placed him in the Presidential chair; then turned and said: ‘We will show mother Britain how little we care for her, by making a Massachusetts man, whom she has excluded

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\* “Lives of the Signers,” by Goodrich; Biographies of Harrison, Jackson, Burr; Boston *Recorder*; “Discourse,” by Rev. C. Van Rensselaer.

from pardon by public proclamation, our President.'” Mr. Harrison signed the Declaration of Independence; after his congressional service, served several years in the House of Burgesses, was elected Governor of Virginia in 1782, and was twice re-elected.

William Henry Harrison, youngest son of the third Benjamin Harrison, was born at Berkley, Charles City County, Va., Feb. 9, 1773, died in the Presidential Mansion at Washington, D. C., April 4, 1841.

The care of his education was committed to his guardian, Robert Morris, Signer of the Declaration of Independence, his father having died when he was seventeen years old, leaving him no inheritance. He studied at Hampden, Sidney College, and then took up a course in medicine under the instruction of Dr. Benjamin Rush, also one of the Signers of the Declaration.

He received from Washington a military commission in 1791; fought under Wayne; gained an important victory in the battle of Tippecanoe; and in the war with Great Britain was Commander of the Northwest army. He was elected a Representative in Congress from Ohio in 1816; was elected to the United States Senate in 1825, and was elected President of the United States in 1840.

The following are notes and items referring to Mr. Harrison's religious character:

“Rev. Mr. Brainerd, of Philadelphia, in the course of a sermon preached in 1841, stated that a friend of his, preaching in the West, requested those present at a certain meeting, who desired to receive the prayers of the congregation, to stand up. General Harrison was the first to respond to the call, and from that time commenced his religious career.”

“Bishop Chase states that on his first missionary visit to the West, 1815, General Harrison was one of a few gentlemen who in a private house in Cincinnati, co-operated with him in organizing the first Protestant Episcopal Church in the valley of the Mississippi.”

Says the Rev. Mr. Brooks, of Christ Church, Cincinnati: “When in the city, Mr. Harrison seldom failed to attend the

weekly meeting held in the lecture room. Nor can we forbear to mention the impression made upon us by his attendance on one particular evening. It was while the returns of the presidential election were coming in, and when his success had just been placed beyond all doubt. His friends were rejoicing and congratulating him. The night was damp and dreary, and there were few in attendance, but our venerable parishioner was among them. And when I saw him enter, the thought which passed through my mind was this : If at such a time, you can remember the weekly meeting, and come out in such weather, you must take pleasure in being where two or three are met together in the name of Christ."

The first Sabbath after his inauguration, he was annoyed by visitors at his house ; and he remarked to one of the family : " We must break up at once this Sunday visiting." The next Sabbath certain Foreign Ambassadors called, and were refused admittance, as being contrary to the President's habits; but in the evening some gentlemen were admitted under the plea of being particular friends. He sat with them a few minutes and then politely said : " Gentlemen, I shall be happy to see you any evening but Sunday evening ;" and retired to his room, leaving them with other members of his family.

Mr. Harrison had regularly instructed a Bible class of ladies, for some time previous to his departure from Ohio for Washington. He maintained daily prayer during his occupancy of the Presidential Mansion, and expressed his determination before his last illness to connect himself with the church of Christ.

The following is a reminiscence of interest.

" During the Presidential campaign, Mr. Russell, the singer, paid a visit to Mr. Harrison's home at North Bend. Among the songs sung was a plaintive domestic one entitled ' My Old Wife.' Mrs. Harrison gave way to tears, and the husband could not refrain from weeping, also. The former apologized, saying that she dreaded the change from North Bend to Washington, and from her husband's quiet superintendence of his farm, to the cares and responsibilities of the Chief Executive of the nation. ' I wish,' said she, ' my husband's friends had left him where he is, happy and contented in his retirement.' "

Mr. Harrison's Inaugural Address, given March 4, 1841, contains the following :

“ I deem the present occasion sufficiently important and solemn to justify me in expressing to my fellow-citizens a profound reverence for the Christian religion, and a thorough conviction that sound morals, religious liberty, and a just sense of religious responsibility, are essentially connected with all true and lasting happiness ; and to that good Being who has blessed us by the gifts of civil and religious freedom, who watched over and prospered the labors of our fathers, and has hitherto preserved to us institutions far exceeding in excellence those of any other people, let us unite in fervently commending every interest of our beloved country in all future time.”

John Scott Harrison, son of William Henry, was a Representative in Congress from 1853 until 1857.

Benjamin Harrison, grandson of William Henry, graduated at Miami University ; established himself in the law at Indianapolis ; was Senator in Congress from 1881 until 1887 ; and was inaugurated President of the United States, March 4, 1889.

## HENRY PHILEMON HAVEN.

MAYOR OF NORWICH, 1852.\*

PHILEMON HAVEN, father of Henry Philemon, was the grandson of the minister of Wrentham, Mass., and married Mrs. Fannie M. Caulkins. "He was large, portly, handsome, affable and generous."

Henry Philemon Haven was born in Norwich Town, Conn., February 11, 1815, died at New London, April 30, 1876.

He was left to the care of his mother at the age of four, "and from her he drew energy, industry, intelligence, patriotism and piety."

He moved to New London at the age of fifteen and entered the employ of Thomas W. Williams, merchant, in the whaling business; was received as book-keeper at the age of eighteen, as confidential clerk at twenty-one, and at twenty-three became a partner in the firm. The first steam-whaler went out from their house and in one voyage with an outfit of forty thousand dollars, secured after fifteen months a cargo of oil and bone valued at one hundred and fifty thousand dollars. He held successful connection with the firm of Williams, Haven & Co. for nearly forty years.

In the cause of education, Mr. Haven was active. He was chairman of the New London board of visitors, and his mathematical questions stimulated the minds of the pupils, his genial stories swayed their minds in the direction of courtesy, their morals he watched, at declamation and graduation exercises he was wont to mark each participant. He founded evening schools for those who could not be present at the day schools. He had

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\* "History of New London County, Connecticut."

sympathy for teachers, and welcomed them as a body once a year to his home to meet him and his colleagues.

In 1852 he was elected Mayor of Norwich, and in that office was prompt and efficient in executing plans for the public good. He was Presidential Elector in 1872, and the following year his name was prominently mentioned by the Republicans as candidate for Governor.

Mr. Haven was an eminently religious man. Before confessing Christ he received a note, in which was the single word, *eternity*. "That mighty thought was with him till he found and confessed the everlasting Son of the Father. But doubt succeeded faith. He went to the superintendent of the Sunday-school and laid bare his heart. 'Go to work,' was the counsel received. 'Where?' 'In Waterford,' was the reply. 'A man is coming in to get some one to start a Sunday-school there this very day.' In Waterford, therefore, he began to conduct that Gilead Sunday-school, which was his joy and crown for forty years."

He was a member of the committee for arranging the International Sabbath Lesson, and won the affection of his associates by his devout regard for inspired truth, and his deference to views at variance with his own. In 1875 he was appointed President of the American College and Education Society as the successor of Governor Buckingham. He loved to aid worthy young men from the forge or farm to the university and the school, and thence to the public teaching of the Book of Books. He began the day with secret prayer. He could recite whole chapters of the Bible by heart. He gave without ostentation, even to the third of his income. "Faults he had and lamented. Enemies might call him proud, opinionated, arbitrary; for a leonine temperament and a commanding personality are not slain by grace."

Mr. Haven married February 23, 1840, Elizabeth Lucas Douglas, of Waterford. They had four children.



## JOSEPH HAWLEY.

MEMBER OF PROVINCIAL CONGRESS, 1775.\*

JOSEPH HAWLEY, grandfather of Joseph, was a native of Roxbury, Mass., graduated at Harvard College in 1674; went to Northampton, became the grammar school teacher; Representative to the Legislature, and Judge of the Court of Common Pleas. "In Mr. Hawley's day, schools recited the catechism once a week, usually Saturday afternoon." Mr. Hawley married Lydia, daughter of Capt. Samuel Marshall, of Windsor, Conn., by whom he had seven children, four sons, and three daughters.

Joseph Hawley, father of Joseph, was born in 1682, married at the age of forty, Rebecca Stoddard, the eleventh child of the second minister of Northampton.

Joseph Hawley, subject of this sketch, was born in Northampton, Mass., in 1724, died there May 10, 1788.

He graduated at Yale College in 1742, studied Theology and officiated as Chaplain in the provincial army. Turning his attention to the law, he entered upon an extensive practice, first in Hampshire County, and after the division in both Hampshire and Berkshire. He was also an able politician, and advocate of American liberty.

"From 1764 to 1776, he held a seat in the Legislature and was a member of all the important Committees of the time; in 1770 was chairman of the Committee on Correspondence; and was a member of the Provincial Congress in 1775."

He was an opposer of Jonathan Edwards and effected his removal from Northampton, but afterwards became his warm

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\* Clark's "Northampton Antiquities;" Lanman; "Works of Jonathan Edwards," London edition.



advocate, and in 1760 wrote a remarkable letter, deploring the part he had originally taken against him.

The letter referred to by Mr. Lanman, was published first in a weekly newspaper in Boston, May 9, 1760, and inserted in the "Works of Jonathan Edwards," London edition, vol. 1, p. 167.

Mr. Hawley writes as follows:

"NORTHAMPTON, May 9, 1760.

"To the Rev. Mr. HALL, of Sutton.

REV. SIR :

"I have often wished that every member of the two ecclesiastical councils, that formerly sat in Northampton, between our former most worthy and revered pastor, Mr. Jonathan Edwards, and the church here, whereof you were a member; I say, sir, I have often wished every one of them truly knew my real sense of my own conduct in that affair, that the one and the other of the said councils are privy to. . . . Although it does not become me to pronounce decisively, on a point so disputable as was then in dispute; yet I beg leave to say, that I really apprehend, that it is of the highest moment to the body of this church, and to me in particular, most solicitously to inquire, whether like the Pharisees and lawyers in John the Baptist's time, we did not reject the council of God against ourselves, in rejecting Mr. Edwards and his doctrine, which was the ground of his dismissal. . . . I confess, sir, that I acted very immodestly and abusively to you, as well as injuriously to the church and myself, when with much zeal and unbecoming assurance, I moved the council that they would interpose to silence and stop you, in an address you were making one morning to the people, wherein you were, if I do not forget, briefly exhorting them to a tender remembrance of the former affection and harmony that had long subsisted between them and their revered pastor. . . . The most criminal part of my conduct at that time, that I am conscious of, was my exhibiting to that council a set of arguments in writing, the drift whereof was to prove the reasonableness and necessity of Mr. Edwards' dismissal, in case no accommodation was then effected with mutual consent; which writing, by clear implication, contained some severe, uncharitable, and if I remember right, groundless and slanderous imputations on Mr. Edwards, expressed in bitter language. . . . As to the church's remonstrance, as it was called, which their committee preferred to the last of the said councils; to all which I was consenting, and in the composing whereof I was very active, as also in bringing the church to their vote upon it. . . . it was everywhere interlarded with unchristian bitterness, sarcastical and unmanly insinuations. . . . Another part of my conduct, for which I hereby declare my hearty sorrow, was my obstinate opposition to the last council's having any conference with the church, which the said council earnestly and repeatedly moved for, and which the church, as you know finally denied. I think it discovered a great deal of pride and vain sufficiency in the church, and showed them to be very opinionative, especially the chief sticklers, one of whom I was; and think it was running a most

presumptuous risk, and acting the part of proud scorners, for us to refuse hearing, and candidly and seriously considering what that council could say or oppose to us; among whom, there were divers justly in great reputation for grace and wisdom. . . .

“For all these my great sins, therefore, in the first place, I humbly and most earnestly ask forgiveness of God; in the next place of the relatives and near friends of Mr. Edwards. I also ask the forgiveness of all those who were called Mr. Edwards’ adherents; and of all the members of the ecclesiastical councils above mentioned; and lastly, of all Christian people, who have had any knowledge of these matters. . . .

“I beg leave to subscribe myself, sir

Your real, though very unworthy friend and obedient servant,

“JOSEPH HAWLEY.”

In 1762, two years after this confession, Mr. Hawley was chosen deacon of the church at Northampton, and he served in this capacity twenty-six years.

The homestead, occupied by Mr. Hawley, continued in the family through three generations, almost one hundred and thirty years. His wife, Mercy Hawley, survived him on the place eighteen years. To Joseph Clarke, whom he had adopted and educated he made large bequests, expressing the hope that he would “prove worthy, honest, prudent, and a public-spirited man, and do good therewith in his day.” He gave by will to Rev. John Hooker his folio volumes of Dr. Owen’s works, and two folio volumes of Howe’s works.

## JOHN HAYNES.

GOVERNOR OF CONNECTICUT COLONY, 1639.\*

MR. HAYNES was born in Essex County, England, died March 1, 1654.

He left an elegant country seat, named Copford Hall, and in 1632 came into New England with Rev. Mr. Hooker, and settled with him at Cambridge. In 1635 he served as Governor of Massachusetts.

In 1636 he removed to Connecticut, and was one of the five, who in 1638 drew up a written Constitution for the Colony. It was the first paper of the kind framed in America, and embodied the main points of subsequent State Constitutions, and of the Federal Constitution. The preamble and close of this instrument are as follows :

“ Forasmuch as it hath pleased the Almighty God, by the wise disposition of his divine providence, so to order and dispose of things, that we, the inhabitants and residents of Windsor, Hartford, and Wethersfield, are now cohabiting, and dwelling in and upon the river of Connecticut, and the lands thereunto adjoining, and well knowing when a people are gathered together, the Word of God requires, that to maintain the peace and union of such a people, there should be an orderly and decent government established according to God, to order and dispose of the affairs of the people at all seasons, as occasion shall require ; do therefore associate and conjoin ourselves to be as one public State or Commonwealth ; and do for ourselves and our successors, and such as shall be adjoined to us at any time hereafter, enter into combination and confederation together, to maintain and preserve

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\* Drake ; Barber's "Connecticut Historical Collections" ; Trumbull's "History of Connecticut" ; Mather's "Magnalia."

the liberty and purity of the gospel of our Lord Jesus, which we now profess, as also the discipline of the churches, which, according to the truth of the said gospel, is now practiced amongst us; as also in our civil affairs to be guided and governed according to such laws, rules, orders, and decrees, as shall be made, ordered and decreed, as followeth: . . . . Forasmuch as the free fruition of such liberties, immunities, privileges, as humanity, civility and Christianity call for, . . . . hath ever been and ever will be the tranquillity and stability of Churches and Commonwealths; and the denial or deprival thereof, the disturbance, if not ruin of both: 12. *It is thereof ordered by this Court and authority thereof*, that no man's life shall be taken away; no man's honor or good name shall be stained; no man's person shall be arrested, restrained, banished, dismembered, nor any way punished; no man shall be deprived of his wife or children; no man's goods or estate shall be taken away from him nor any ways endamaged, under color of law, or countenance of authority; unless it be by the virtue or equity of some express law of the country warranting the same, established by a General Court, and sufficiently published, or in case of the defect of a law in any particular case, by the Word of God."

Agreeable to the Constitution, the freemen convened at Hartford on the second Thursday in April, 1639, and elected their officers for the year ensuing. John Haynes, Esq., was chosen Governor; Roger Ludlow, George Wyllys, Edward Hopkins, Thomas Welles, John Webster, and William Phelps, Esquires, were chosen Magistrates. Mr. Ludlow, the first of the six magistrates, was Deputy-Governor. Mr. Hopkins was chosen Secretary, and Mr. Welles, Treasurer.

Mr. Haynes entered upon his duties as first Governor of the Colony, and was elected to the office every alternate year, which was as often as the Constitution permitted, till his death.

An ancient manuscript, according to Cotton Mather, refers thus to Mr. Haynes. "To him is New England many ways beholden. Had he done no more but stilled a storm of dissension which broke forth in the beginning of this government, he had done enough to endear our hearts unto him, and account that day happy when he took the reins of government into his hands."

Said Rev. John Trumbull of Mr. Haynes : " He appeared to be a man of eminent piety, strict morals, and sound judgment. He paid attention to family government, instruction and religion."

He was twice married, and had eight children, five sons and three daughters. His son, Joseph, was ordained pastor of the First Church in Hartford.

## EBENEZER HAZARD.

POSTMASTER—GENERAL OF THE UNITED STATES, 1782-1789.\*

SAMUEL HAZARD, father of Ebenezer, was an Elder in the Wall Street Presbyterian Church, New York; removed to Philadelphia, and was a merchant in that city; originated a notable scheme for the moral and spiritual good of the Indians; married Catharine, daughter of Mathew Clarkson and Cornelia De Peyster, of New York.

Ebenezer Hazard was born in Philadelphia, Penn., January 15, 1744; died there June 13, 1817.

He was a student of Rev. Dr. Finley, the distinguished preacher and instructor, at Nottingham Academy, Maryland, and graduated at Princeton College in 1762.

He was skilled in the languages, and corresponded with Dr. Benjamin Rush in Latin, and when Charles Thompson was making his translation of the New Testament, he regularly sent the manuscript to Mr. Hazard for review.

Entering upon business, the publishing firm of Noel & Hazard was established in the city of New York.

In 1774, he became Postmaster of the city of New York, and in 1782 he became Postmaster-General of the United States, at a salary of twelve hundred dollars, and held the office until the adoption of the Constitution in 1789.

The following are selections from his revolutionary correspondence. To General Gates he writes from New York, July 5, 1776:

“Since my last, the British fleet has arrived. About seventy sail are within the Narrows, at the watering place, under Staten Island shore. They have

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“Magazine of American History,” 1885; Force’s “American Archives”; Sprague’s “Annals of American Pulpit”; Hazard’s “Historical Collections.”

landed their men, and taken possession of Staten Island, cattle and Tories, and that I hope will be all they will do. . . . It was last night reported at the coffee house (and I believe the report may be depended on), that the Congress had determined on a Declaration of Independence, and that the vote was unanimous, except New York, whose Delegate, not being instructed, could not vote."

To the same, July 11, 1776.

"My only design at present is to introduce to you my very particular friend, the Rev. William Tennent, of Greenfield, in Connecticut. He was solicited by General Waterbury to accept the Chaplaincy of a regiment, and is now on his way to Crown Point for that purpose. Since the commencement of the present dispute, he has uniformly supported the American side. For further particulars, I must refer you to a future acquaintance with him, which will give you a more just idea of him than anything dictated by the partiality of friendship.

"Yours affectionately,

"EBENEZER HAZARD."

To the same, July 12, 1776.

"Enclosed is the Congress's Declaration of Independence. It has been proclaimed in the State House at Philadelphia, and in the Army here, and received, as might be expected, with great joy. The King's arms have been burned in Philadelphia, and his statue has been pulled down to make musket ball of, so that his troops will probably have melted Majesty fired at them . . . . Have only time to add, that I am

"Yours,

"EBENEZER HAZARD."

During his residence in New York, Mr. Hazard was a Trustee of the Wall Street Presbyterian Church, subsequently a Trustee and Elder in the Second Presbyterian Church, Philadelphia.

To his former instructor, Rev. Samuel Finley, who became President of Princeton College, he pays the following tribute: "He was remarkable for sweetness of temper, and politeness of behavior. He was given to hospitality; charitable without ostentation; exemplary in the discharge of all relative duties, and in all things showing himself a pattern of good works. As a divine he was a Calvinist in sentiment. His sermons were not hasty productions, but filled with good sense and well digested sentiment, expressed in language pleasing to men of science, yet perfectly intelligible by the illiterate. They were calculated to



inform the ignorant, to alarm the careless and secure, and to edify and comfort the faithful."

Mr. Hazard published his "Historical Collections," two volumes, in 1792-'94. In his preface he says: "It was the compiler's original intention to visit each State in the Union, and remain there a sufficient time to form a complete collection of such materials for its history, as had escaped the ravages of time and accident. His design was honored with the approbation and patronage of Congress, whose recommendation of it gained him immediate access to the archives of New Hampshire and Massachusetts, including those of the Colony of Plymouth and the Province of Maine; but before he could proceed further, an appointment as Postmaster-General of the United States obliged him to reside at the seat of Federal Government, and prevented his continuing the work in the method he at first proposed." He thus closes the preface to the second volume: "While . . . the philanthropist will lament that bigotry should anywhere enslave the human mind, he will with pleasure recollect that the liberal Constitutions of the United States of America afford an opportunity of escaping from its chains; and the citizens of these States will glory in the example of catholicism which their country first dared to exhibit to the world, and will rejoice in the prospect of giving an asylum to millions of the oppressed." This work has been largely consulted by historians, is now scarce except in the older libraries, and highly valued.

Mr. Hazard married, in 1789, Abigail Arthur. His son, Samuel, published "Annals of Pennsylvania." His daughter married Ebenezer Rockwood, of Boston.

## JOHN HILL.

REPRESENTATIVE IN CONGRESS, 1867-1873, 1881-1883.\*

JOHN HILL was born at Catskill, N. Y., June 10, 1821; died at Boonton, N. J., July 24, 1884.

He was educated at a private school, and at an early age was given a position in the bank, of which his father was cashier. In 1845 he became paymaster of the New Jersey Iron Company at Boonton, N. J., and subsequently devoted himself to mercantile pursuits.

He was three times a member of the State Legislature; was a Representative in Congress from 1867 till 1873, again from 1881 till 1883. To his effort was due the abolishing of the franking privilege, the introduction of the postal card, and the reduction of letter postage from three cents to two cents per half ounce. He was called by his associates "Honest John Hill."

At an early age he became a member of the Presbyterian Church at Catskill; on removal connected himself by letter with the Presbyterian Church at Boonton, was early chosen an Elder, and for thirty years was Sunday School superintendent. When as a lad at Catskill he gave his heart to Christ, he entered at once upon service. For several years it was his habit on the Sabbath, after morning worship, to leave his home at one o'clock and occupy the afternoon and evening in benevolent work. A revival of religion followed his efforts.

He was married in 1853 to Phœbe Carman of White Plains, N. Y.

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\* Boonton *Weekly Bulletin Supplement*; New York *Observer*.

## BENJAMIN HARVEY HILL.

SENATOR IN CONGRESS, 1877-1883.\*

BENJAMIN HARVEY HILL was born in Jasper County, Georgia, September 14, 1823; died at Atlanta, August 16, 1882.

He graduated at the University of Georgia in 1844, the following year was admitted to the Bar, and commenced practice at La Grange.

In 1851 he was elected to the Legislature of Georgia; was again elected in 1859, having accepted the nomination, that he might be in a position to oppose the secession movement that he prophesied would arise if a Republican President was elected. When the ordinance of secession was introduced in the State Convention of 1861, of which he was a member, he opposed it; but after the ordinance had passed he decided to go with his State. At the opening of the war he was elected to the Confederate Provisional Congress which met at Montgomery, Ala.

After the conflict between North and South had closed he was elected, in 1875, a Representative in Congress, to take the place of Mr. McMillan, deceased; in 1876 was re-elected; and in 1877 was elected a Senator in Congress for the term of six years.

Mr. Hill was connected with his two sons in the law business, was one of the best lawyers in Georgia, and an impressive orator. He was a broad, stout man, with a benevolent and intellectual face. For a time after the war he lived in Athens, and finally removed to a pleasant home in Atlanta.

The malady which brought his life to a close was cancer of the tongue. In July, 1881, he submitted to an operation, but without benefit. He went to the Hot Springs of Arkansas, and while here received from Senator Hoar, of Massachusetts, the following

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\* Appleton; New York *Tribune*; *Congregationalist*; *Evangelist*.

letter of sympathy, signed by all the United States Senators then at the capital :

“We desire to assure you of our affectionate regard, of our sympathy with you in your severe trial, and our admiration for the courage and patience with which you have encountered it.”

A writer, describing his last illness, says : “He sits the whole day the object of the tender care of his family, reading papers and devotional works, writing down his passing impressions, inditing letters and communicating with those around him. He is perfectly cheerful under his sufferings, and says these are the happiest days of his life. He says the Lord has given him a good long notice, and he is fully prepared for the summons when it comes.” Says another writer : “He received the blessed Gospel before the end came, or was even definitely threatened, as a little child. General Evans, visiting him, asked him to indicate some Scripture he would like to have read. ‘Read me Paul’s letter to the Corinthians on the Resurrection,’ said Mr. Hill. Mr. Evans read the entire chapter. Then Mr. Hill wrote : ‘If a grain of corn will die, and then rise again in so much beauty, why may not I die and then rise again in infinite beauty and life?’”

A monument has been erected to his memory at Atlanta—a life size statue of white marble, placed at the junction of two of the finest streets of the city.

## SAMUEL HOLTEN.

REPRESENTATIVE IN CONGRESS, 1778-1787.\*

SAMUEL HOLTEN was born in what is now Danvers, Mass., June 9, 1738, died January 2, 1816.

Being an only son, his father intended to give him a collegiate education, but a dangerous illness in his youth enfeebled his constitution. Health being in a measure restored, he turned his attention to the study of medicine. Before he had arrived at the age of eighteen, the physician under whose direction he studied, pronounced him qualified for the practice both of physic and surgery. In his nineteenth year he commenced practice in Gloucester, but in less than two years, at the solicitation of his father and friends, he returned to his native place and there practiced as his public engagements would permit, for sixteen years.

He served eight years as Representative in the Massachusetts General Court, five years as Senator, twelve years as member of the Council, was a Representative in the Old Congress from 1778 to 1787, officiating at one time as its President, and was a Representative in Congress under the Federal Constitution from 1793 to 1795.

"Mr. Holten affected no parade of living, but chose a truly republican style. He was the poor man's friend, and his hand was open to the relief of misery and indigence."

"Blessed with pious parental instructions, his mind became serious at an early age. He was not ashamed of a crucified Saviour. The sacred Scriptures he searched for himself, and did not hesitate to declare that the distinguishing doctrines of grace

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\* Lanman's "Biographical Annals"; "Discourse," by Rev. Benjamin Wadsworth.

revealed in the Gospel, met the approbation of his heart. The cause and interests of religion he ever patronized, seeking the peace and prosperity of the Church as faithfully as of the State. He was an exemplary member of the Church in Danvers more than fifty-six years."

## EDWARD HOPKINS.

GOVERNOR OF CONNECTICUT, 1640, 1642, 1644, 1646, 1648, 1650,  
1652.\*

EDWARD HOPKINS was a prominent merchant of London, and came to Boston in company with Rev. John Davenport, in the summer of 1637.

Removing to Connecticut, he was chosen a Magistrate in 1639, and Governor of the State every alternate year from 1640 to 1654.

He went to England on the occasion of his brother's death, who was holding the appointment of warden of the English fleet. He expected to return to New England, but accepted the position of warden in the room of his brother, and at length became member of Parliament.

"While he governed others by the laws of God, he did himself yield a profound subjection unto those laws. It was his manner to rise early, even before day, and enjoy the devotions of his closet; after which he spent a considerable time in reading, and opening, and applying the Word of God unto his family, and then praying with them. In his neighborhood, he would kindly visit the meetings that the religious neighbors privately kept."

His charity was extensive, and he dispensed to the poor with his own hands. He bequeathed one thousand pounds of his New England estate to trustees in Connecticut for the support of grammar schools in New Haven and Hartford.

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\* Trumbull's "History of Connecticut"; Mather's "Magnalia"; Two Hundredth Anniversary of the Hopkins Grammar School, Appendix.



## DANIEL HOPKINS.

MEMBER OF THE PROVINCIAL CONGRESS, 1775.\*

JOHN HOPKINS, early ancestor of Daniel, settled in Cambridge, Mass., in 1634, and removed to Hartford, Conn., in 1636.

Daniel Hopkins, a descendant in the fourth generation from John, and son of Timothy and Mary Hopkins, was born in Waterbury, Conn., October 16, 1734; died in Salem, Mass., December 14, 1814.

When he was fourteen years of age, his father died, and the care of his education devolved on his eldest brother, Dr. Samuel Hopkins, then a settled minister in Great Barrington, Mass., afterwards a pastor at Newport, R. I. "He early devoted himself to the service of Christ by a public profession of his faith."

He entered Yale College at the age of twenty and graduated with the highest honor in 1758. Soon after graduating he was licensed to preach, having studied Theology with his brother Samuel, with whom also he prepared for College. He accepted the charge of a pulpit in Halifax, Nova Scotia, but his health soon failed, and for eight years he devoted himself to manual labor.

In 1766, he received an invitation to preach to the Third Congregational Church and Society in Salem, Mass., then vacant by the death of the Rev. John Huntington. The doctrines he preached, and his direct, and pungent manner, procured for him warm friends and bitter enemies. Such was the opposition awakened against him, that a committee, consisting of influential men, waited upon him at his residence, and made a formal request that, for the peace of the community, he would leave the town.

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\* Sprague's "Annals of the American Pulpit," v. 1; "Panoplist," v. 12.

With characteristic shrewdness, he closed his eyes, smoothed down his face, and mildly said—"Gentlemen, I smoke my own tobacco."

He made Salem his home for twelve years, before holding any pastoral charge, and established the first school ever instituted in Salem for the exclusive instruction of young ladies.

In 1775, when the Revolutionary war broke out, and the situation of the country required the wisest councils and best measures, Mr. Hopkins was elected a member of the Provincial Congress. In 1778, he was elected a member of the Council of the Conventional Government. In both these offices, he served his country with great fidelity and efficiency, as well as with an enlightened and ardent patriotism.

On the 18th of November, 1778, Mr. Hopkins was ordained pastor of the Third Congregational Church of Salem, and continued the relation until 1804, when a colleague was appointed. Though never robust, he almost invariably preached three times on the Sabbath. The children knew him but to love him. He was accustomed to meet them once a month, to hear them repeat the Assembly's Shorter Catechism, which he made instructive by his familiar and lively illustrations. In the cause of Home Missions he was a pioneer, and took an active part in forming the Massachusetts Missionary Society.

Mr. Hopkins was eminent for self-government, humility, forgiveness of injuries, patience under trials, and a quiet, peaceable, affectionate spirit.

He understood human nature, had a large acquaintance with men and things, and was thereby a wise and sagacious counsellor.

He loved secret prayer. According to his own testimony, he had maintained the practice of daily secret devotion from his youth. "In his last sickness, he often spoke in the strongest terms of gratitude and admiration of the grace of God, and the precious blood of Christ, in which he placed all his hope. His heart at times seemed full to overflowing, in view of the love and glory of the Redeemer, and in anticipation of the blessedness of heaven."

Mr. Hopkins was married in 1771, to Susanna, daughter of

John Saunders, a merchant of Salem. They had six children,—four sons and two daughters.

He published a "Sermon on the death of Washington," 1800; and a sermon at the Dedication of the New South Meeting House in Salem, 1805. A volume of his works, with Memoir by Professor Park, was published in 1853.

## SAMUEL HUBBARD.

ASSOCIATE JUSTICE SUPREME COURT MASSACHUSETTS, 1842.\*

SAMUEL HUBBARD, a descendant of the historian, William Hubbard, and youngest child of William Hubbard and Johanna Perkins, was born in Boston, June 2, 1785; died there December 24, 1847.

When twelve years old he went to Plainfield, Conn., and there prepared for college under the care of Calvin Goddard. Graduating at Yale in 1802, he studied law, first with Judge Charles Chauncey, of New Haven, afterwards with Charles Jackson, of Boston, and was admitted to the Bar in 1806.

In the summer of that year he made a tour with a friend who had studied in the same office with himself, through the district of Maine. While on this journey he wrote to a friend under date, Aug. 24, 1806, as follows: "I took Burns with me on my journey, and read him with great pleasure while sailing along the banks of the Penobscot. . . . There is a mellowness and accuracy in his descriptions, which I look for in vain among other poets, with perhaps the exception of Thomson."

In September, 1806, he began the practice of law in Biddeford, and at the outset of his career he said: "I determined to be so accurate in all my statements, that my word should be as good as my oath." Early in 1811, he returned to Boston, and formed a connection with his instructor, which continued until the appointment of Mr. Jackson to the Bench of the Supreme Court in 1813.

Mr. Hubbard served for eight sessions in the State Legislature;

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\* New England Historic Society, "Memorial Biographies"; Discourse by Rev. Silas Aiken, 1848; Boston *Recorder*.

and in 1842 was appointed by Governor Davis, to succeed Judge Putnam as one of the justices of the Supreme Judicial Court of Massachusetts.

Mr. Hubbard's mother and grandparents were Episcopalians, and in youth he attended Trinity Church, Boston.

He united with the Park Street Congregational Church on profession of faith, March 4, 1821. The Friday preceding, he observed privately as a season of fasting and prayer, and among his papers one was found entitled, "Dedication of myself to God," written and signed at the close of that day. He was a friend of revivals, and was ready to promote them by going forth with his brethren, two by two, into the families of the church and congregation. Labors of this kind he did not confine to seasons of special effort. When his public duties permitted, he engaged in tract distribution, and often attended "neighborhood meetings." In the intercourse of business, he watched the fit time to speak to individuals of their spiritual concerns, not excepting men in his own profession. For a considerable time, he maintained a social religious meeting at his own house, on Saturday evenings, to which members of different denominations in the city, and men connected with the Legislature were invited.

After his appointment to the office of Associate Justice, he wrote down as follows: "In the fear of my God and Saviour, I undertake the duties of this office. I cast myself on Him, I look to Him for wisdom and strength, I pray Him to give me skill to discern, and integrity to judge right."

He labored in the Sunday School. The young men who successively enjoyed his instruction, during sixteen years, amounted to the number of 194 regular members of the class. Frequently he would ask one and another to tarry after the lesson of the Sabbath. Many of them he had the happiness of guiding to the Saviour. For a time he was a Sabbath School teacher in the State prison at Charlestown. On one occasion, near the close of the exercises, the Chaplain said: "We have five minutes to spare. Mr. Hubbard, will you please to make a few remarks?" He arose, and looking at the prisoners, said: "I am told that we have five minutes to spare. Much may be done in five minutes. In five minutes Judas betrayed his Master, and went to his own

place. In five minutes the thief on the Cross, repented, and went with the Saviour to Paradise. No doubt many of those before me did that act in five minutes, which brought them to this place. In five minutes you may repent and go to Paradise—or will you imitate Judas, and go to the place where he is? My five minutes have expired.”

Governor Briggs, in presence of the Legislature, remarked of Mr. Hubbard, “He was the model of a Christian judge, a scholar, and a gentleman. Whoever knew him in society loved him. In the church he was a ‘brother beloved.’”

He was twice married, and had eleven children.

## JEDEDIAH HUNTINGTON.

COLLECTOR UNITED STATES REVENUE, NEW LONDON, 1789-1815.\*

JABEZ HUNTINGTON, father of Jedediah, was born in Norwich, Conn., in 1719; graduated at Yale College in 1741, and settled in his native town as a merchant and importer. He was chosen a member of the Colonial Assembly in 1750, was Speaker of the House for several years, and subsequently a member of the Council. In the war of the Revolution he was a member of the Council of Safety, and Major-General of militia.

Jedediah Huntington was born in Norwich, August 15, 1743; died September 25, 1818.

He graduated at Harvard College in 1763, delivering the first English oration given on Commencement Day at that College; entered upon commercial pursuits in his native town, and at the commencement of the American Revolution joined the army.

He was Colonel of a Continental regiment in 1775, and was commissioned by Congress Brigadier-General in 1777, holding the office during the war with honor and usefulness.

He was Treasurer of the State of Connecticut, and Delegate to the State Convention in which the Constitution of the United States was adopted. When the general government went into operation, he was appointed Collector of the Revenue at the port of New London, and held the office for twenty-six years.

"He made a public profession of religion at the age of twenty-three. Receiving the great doctrines of the Gospel with humility, he lived most remarkably under their influence. He was an officer and pillar of the church, and a member of the American Board of Commissioners for Foreign Missions from its first organi-

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\* Hollister's "History of Connecticut," vol. 2, Appendix; Allen; "Panoplist," 1819.



zation. The stream of his munificence was continually flowing. To the poor widow, the indigent student, the societies for foreign and domestic missions, the societies for distributing Bibles and tracts, he gave with equal cheerfulness, and with a generosity which has never been equalled in the State of Connecticut. Though in easy circumstances he would not be called rich in any of our large towns."

His manners were gentle, retiring and amiable. In conversation he was an example of prudence. He appeared to forget himself, and to be actuated by large and disinterested motives.

His first wife, Faith, was a daughter of Governor Trumbull; his second wife was a sister of Bishop Moore, of Virginia. His son Jabez graduated at Yale College in 1784; was an officer in the church; was president of the Norwich Bank, holding connection with this institution for the period of fifty years. Mrs. Sarah L. Smith, the missionary, was his daughter.

## JABEZ WILLIAMS HUNTINGTON.

SENATOR IN CONGRESS, 1840-1847.\*

JABEZ WILLIAMS HUNTINGTON, son of Zachariah Huntington, was born in Norwich, Conn., November 8, 1788; died there November 1, 1847.

He graduated at Yale College in 1806, pursued his professional studies at the law school in Litchfield, Conn., and there commenced practice.

In 1828, he was elected to the State Legislature; in 1829, was a Representative in Congress, holding the office by re-elections until 1834. Having received in May, 1834, the appointment of Associate Judge in the Supreme Court of Errors, he resigned his seat in Congress. In October, 1834, he removed from Litchfield to Norwich. In 1840, he was appointed a Senator in Congress, to fill the vacancy occasioned by the death of Thaddeus Betts; was re-elected to the Senate in 1845.

Rev. Mr. Arms has thus given testimony to the character of Mr Huntington:

“He made a profession of religion, just as he was entering upon public life, and his subsequent course evinced the sincerity of the vows which he then assumed. His religion was more a matter of principle than an impulse of feeling. Nor was he destitute of deep emotion, as those can testify who have listened to his devotions in the family and in the social circle. After occupying and honorably filling his seat in the Senate of the United States, on his return to his native village, he delighted to occupy a humble seat in the place consecrated to social prayer. Those who have been accustomed to meet us on such occasions, will not soon forget the deep interest which he always manifested, or the

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\* “Discourse,” by Rev. Uiram P. Arms; *Norwich Courier*.

appropriateness and comprehensiveness of the prayers which he offered. He had great reverence for the Sabbath. He observed it with all the strictness with which it was wont to be regarded, in New England's palmyest days. Whether at home or abroad, these sacred hours he devoted to the high purpose for which God gave them.

"All who knew Mr. Huntington, however widely they differed from him on questions of political economy, could unite in testifying that he was an honest man. He would never yield what he believed to be just and right, to win the favor of any man, or set of men. Not hasty in forming an opinion, when, from honest conviction, he had assumed a position, he stood firm, even if he stood alone."





Sara<sup>es</sup> Huntington

## SAMUEL HUNTINGTON.

GOVERNOR OF CONNECTICUT, 1786-1796.\*

NATHANIEL HUNTINGTON, father of Samuel, resided in Windham, Conn., "a plain, but worthy farmer." The mother "was a pious, discreet woman, and endued with more than an ordinary share of mental vigor." They had a large family of children; and three sons devoted themselves to the Gospel ministry.

Samuel Huntington was born in Windham, July 2, 1732; died in Norwich, January 5, 1796.

He did not share in the educational advantages which were afforded to his brothers, but, "being designed for a mechanic, was apprenticed to a cooper and served out his time." His leisure from manual labor he gave to reading and study.

He began the study of law at the age of twenty-two, opened an office in his native town, and in 1760 removed to Norwich.

In the year 1764 he was elected to the General Assembly of the State; in 1765 was appointed King's Attorney; in 1775 was elected a Delegate to the Continental Congress, and was President of that body in 1779; was a Signer of the Declaration of Independence, and the Articles of Confederation; and was Governor of Connecticut from 1786 to 1796.

Before the Revolutionary War, Mr. Huntington generally had two or three law students in his family, and his house was from time to time open in the evening to the young of the neighborhood. "After the social chat and merry game of the parlor, they would frequently repair to the kitchen for a dance. These pastimes seldom lasted beyond nine o'clock. According to the good

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\* "Lives of the Signers of the Declaration of Independence," by Goodrich; Lanman; "History of Norwich," by Miss F. M. Caulkins; "Discourse," by Rev. Joseph Strong; "Dwight's Travels."

old custom of Norwich, the ringing of the bell at that hour broke up all meetings, dispersed all parties, and sent all visitors quietly to their homes and their beds."

Mr. Huntington was of medium size, with penetrating eye; dignified in his manners even to formality; reserved in popular intercourse, but in the domestic circle, communicative.

"He was eminently a religious man. Amid feeling declarations of personal unworthiness, he avowed unwavering trust in God through his Son. He was as ready to officiate at a conference meeting, or to make a prayer and read the Scriptures when called upon in a public assembly, or to breathe counsel and consolation by the bedside of the dying, as to plead before a Judge, or to preside in Congress."

Says Timothy Dwight: "With this gentleman [Mr. Huntington] I was intimately acquainted; and revere his memory, for his candor, moderation, wisdom, integrity, patriotism and piety."

He married, when in his thirtieth year, a daughter of Rev. Ebenezer Devotion, of Windham; "a lady without any pretensions to style or fashion, but amiable and discreet. It was long remembered, that in clean muslin apron, and nicely starched cap, she would take her knitting and go out by two o'clock in the afternoon to take tea unceremoniously with a neighbor." They had no children, but adopted two of the children of a brother, Rev. Joseph Huntington; one of whom afterwards became Governor of Ohio, the other, the wife of Rev. Dr. Griffin, President of Williams College. Mrs. Huntington died June 4, 1794, in the fifty-sixth year of her age. Her biographer says: "Among other excellent parts of Christian character, her benefactions to the poor ought not to be forgotten. The number is not small of those, who on such grounds, 'rise up and call her blessed.'"



## ANDREW JACKSON.

PRESIDENT OF THE UNITED STATES, 1829-1837.\*

HUGH JACKSON, grandfather of Andrew, resided in Ireland, and "followed the business of a draper."

Andrew Jackson, the elder, youngest son of Hugh, with his wife and two sons, emigrated from the north of Ireland in 1765, and landed at Charleston, South Carolina. From Charleston they penetrated the interior, and built their hut on a branch of the Catawba River. Mr. Jackson and his wife were Presbyterians, and in their Ireland home they were weavers of linen and in humble circumstances.

Andrew Jackson, third son of Andrew, was born in North Carolina, March 15, 1767; died at his home near Nashville, Tenn., June 8, 1845.

When fourteen years of age he entered the Revolutionary Army, and at the age of twenty-one established himself as a lawyer in Western North Carolina. When that part of the country became a territory in 1790, President Washington appointed him Attorney of the United States for the new district. When the territory became the State of Tennessee, he was chosen a Representative to Congress. Serving one term, he became a member of the United States Senate, and held the office until 1798. In 1814 he entered the regular army with the rank of Major-General and took command at New Orleans. In 1823, he was again elected a Senator in Congress; in 1828 was elected President of the United States; in 1832 was re-elected by a large and unequalled popular vote.

Mr. Jackson married in 1794, a Mrs. Robards, the divorced

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\* Parton's "Life of Andrew Jackson"; Lanman; "Life of Rev. Daniel Baker," third edition, 1859; Sprague's "Annals of American Pulpit."

wife, according to Mr. Parton, of Captain Robards. He established his home near Nashville, which was named "The Hermitage." His farm was cultivated by slaves. Mrs. Jackson was unlearned in the lore of the schools, though not so in that of the woods, the dairy, the kitchen, and the cabin. After dinner, with her husband, she smoked the long reed pipe, of the kind used in the Southern States. Children only were wanting to complete their home, but children were denied them. About the year 1809, twins were born to one of Mrs. Jackson's brothers, Mr. Donelson. The mother, not in perfect health, relinquished one of the infants, when but a few days old, to the home and care of Mrs. Jackson. Her husband became fond of the boy, gave him his own name, and adopted him.

Mr. Jackson was impetuous and exacting in temper. In 1804 he fought a duel with Moses Dickinson, which resulted fatally to the latter. Riding along the wilderness road between Nashville and Knoxville one day, he was hailed by a couple of strangers, who ordered him to get out of his carriage and dance for them. Feigning simplicity, he said he could not dance without his slippers, and his slippers were in a trunk strapped behind his carriage. They told him to get his slippers. He opened his trunk, took out a pair of pistols, and advancing before them said: "Now, you villains, you shall dance for me. Dance, Dance!" This they did in a lively manner, and the interview was finished with a moral lecture from Mr. Jackson.

"From his mother, from the example of his circle of relatives in the Carolinas, from his early attendance at the old log church, he had derived a regard for religion and its observances, which in the wildest period of his life, was never wholly forgotten by him."

The death of Mrs. Jackson occurred December 22, 1828. To the poor she was a benefactor, and her piety went hand in hand with her benevolence. From this shock Mr. Jackson never recovered. In the year 1836, during his second administration at Washington, he wrote to a friend: "The chastisement by our Maker, we ought to receive as a rebuke from Him, and thank Him for the mildness of it, which was to bring to our view, and that it may be always before us, that we are mere tenants at will here."

The means of grace enjoyed by Mr. Jackson while in Washington, were favorable to his spiritual quickening. The Rev. Daniel Baker, who won success as an Evangelist, and whose ministrations were "spiritual, fervent and enforced by a consistent life," occupied the pulpit of the Second Presbyterian Church. Mr. Jackson was an interested pew holder, as the following minutes and correspondence reveal.

"Mr. Adams never failed to be in his pew on Sabbath afternoon, whatever might be the weather, and was a most attentive hearer. Mr. Crawford, the Secretary of the Treasury, and Judge Southard, the Secretary of the Navy, each took a pew, and so did General Jackson, then, a Senator."

"WASHINGTON, September 30, 1830.

"JAMES H. HANDY, ESQ., Washington City.

"SIR:—I take pleasure in acknowledging the receipt of your letter of yesterday, as it affords me an opportunity of expressing my concurrence with the results of the election in the Second Presbyterian Church to supply the place of Mr. C. I have great confidence in the piety and zeal of Mr. Baker; and had I been present when he was put in nomination, would have voted for him.

"Your obedient servant,

"ANDREW JACKSON."

When President of the United States, Mr. Jackson received a letter from Rev. Dr. Blackburn, urging his fulfilment of a promise to confess Christ before the world. Rev. Dr. Hall, writing reminiscences of Dr. Blackburn, gives the fact with the attending circumstances.

"On one occasion, he [Mr. Blackburn] had a difficulty with General Jackson in the presence of the General's Staff and the Army, concerning the disposition which should be made of a company of soldiers which he himself had raised as volunteers, and brought to General Jackson's camp. The General wished to consign them to the command of an officer under whom the Doctor had given his pledge to the young men they should not be placed. Thereupon the difficulty arose. General Jackson was imperious; the Doctor was firm. He carried his point . . . Years afterward I called upon General Jackson, when he was President. The first person after whom he inquired was Dr. Blackburn. It

so happened that I had a letter from the Doctor and I immediately handed it to him. He apologized to me, saying: 'Excuse me a moment while I run over this letter.' As he read, his countenance betrayed emotion. The substance of the letter, as I learned afterwards, was to urge upon him the fulfilment of a promise to confess Christ before the world."

After Mr. Jackson's retirement to private life at his home in Tennessee, he was still in circumstances to favor religious quickening.

A protracted meeting was held in the little church near the Hermitage. Rev. Dr. Edgar conducted the exercises, and the Jackson family were constant in their attendance. The last day of the meeting arrived. General Jackson sat in his accustomed seat. The subject of the sermon was the interposition of Providence in the affairs of men. The preacher spoke in detail of the perils which beset the life of man, and sketched the career of one who, in addition to the ordinary dangers of human life, had encountered those of the wilderness of war, and of keen political conflict; who had escaped the tomahawk of the savage, and the aim of the assassin. "How is it," exclaimed the preacher, "that a man endowed with reason and gifted with intelligence can pass through such scenes as these unharmed and not see the hand of God in his deliverance?" The service ended, General Jackson got into his carriage, and was riding homeward, when he was overtaken by Dr. Edgar on horseback. He hailed the Doctor, and said he wished to speak with him. Both having alighted, the General led the clergyman a little way into the grove. "Doctor," said the General, "I want you to come home with me to-night." "I cannot to-night," was the reply, "I am engaged elsewhere." Dr. Edgar said that he had promised to visit that evening a sick lady; "I will be at the Hermitage," said he, "to-morrow morning very early." Mr. Jackson went to his home, and retired to his apartment. "What thoughts passed through his mind as he paced his room in the silence of the night, of what sins he repented, and what actions of his life he wished he had not done, no one knows, or will ever know. As the day was breaking, light seemed to dawn upon his troubled soul, and a great peace fell upon him."

To Dr. Edgar, who came to him soon after sunrise, he told the history of the night, and expressed a desire to be admitted into the church, with his daughter. The usual questions respecting doctrine and experience were satisfactorily answered by Mr. Jackson. "General," said Dr. Edgar, "there is one more question which it is my duty to ask you. Can you forgive all your enemies?" The question was evidently unexpected, and the candidate was silent for awhile. "My political enemies," said he, "I can freely forgive, but as for those who abused me when I was serving my country in the field, that is a different case." The Doctor assured him that Christianity forbade the indulgence of enmity, absolutely and in all cases. After a considerable pause Mr. Jackson said that he thought he could forgive all who had injured him, even those who had assailed him for what he had done for his country in the field . . . .

According to Mr. Parton's history, Mr. Jackson made a public profession of his faith in Christ, in presence of a large congregation, at the Hermitage Church.

From this time he spent most of his leisure hours with his Bible, commentaries, and hymn-book, which he pronounced in the old-fashioned way *hime* book. Scott's Bible, a commentary of six volumes, he read through twice. He read prayers in the presence of his family and household servants at night.

In his last sickness he addressed the family and servants upon the subject of religion, and concluded with these words: "My dear children, friends, and servants, I hope and trust to meet you all in heaven, both white and black, *both white and black!*"

## JOHN JAY.

FIRST CHIEF-JUSTICE UNITED STATES SUPREME COURT, 1789-1794.\*

PIERRE JAY, great-grandfather of John, was a Protestant merchant at Rochelle, in France.

Augustus, eldest son of Pierre, was born in 1665, became a merchant, emigrated to New York, and was married in 1697 to Ann Maria, daughter of Balthazar Bayard, whose grandfather was a Protestant professor of Theology at Paris, in the reign of Louis XIII., and under the persecuting spirit of popery went with his wife and children to Holland. Mr. Jay continued his mercantile pursuits in the city of New York to an advanced age. "He was remarkable for uniting vivacity and good humor to unaffected devotion."

He left three daughters and one son.

Peter Jay, son of Augustus, was born 1704, was sent to Bristol, England, in his youth, and placed in the counting-house of his uncle. After his return to New York, he married in 1728, Mary, daughter of Jacobus Van Cortlandt. He pursued the occupation of his father and grandfather, declining to participate in the political disputes of the times. Enriched through his mercantile operations, and through property obtained by inheritance and marriage, when little more than forty years old he retired to a farm at Rye, on the shores of Long Island Sound. He had ten children. A son and a daughter were attacked in infancy with small-pox, and through this disease deprived of sight.

John Jay, the subject of this sketch, the eighth child of Peter and Mary Jay, was born in the city of New York, December 12, 1745; died at Bedford, Westchester County, N. Y., May 17, 1829.

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\* "Life and Writings of John Jay," two volumes; New York, 1833.



“Both his father and mother were actuated by fervent piety; both had warm hearts and cheerful tempers, and both possessed under varied and severe trials, a remarkable degree of equanimity.” The subject of this memoir often declared, that “he had never in a single instance, heard either of his parents use towards the other an angry or unkind word.”

John was sent to a grammar school at New Rochelle, “kept by the pastor of the French Church, in whose family he was a boarder.” He afterwards studied under a private tutor, and in 1760, when fourteen years of age, entered Kings or Columbia College. His articulation at this time was indistinct, and his reading was so rapid as to be understood with difficulty. To correct this fault, he read aloud to himself, making a full stop after every word, and thus acquired complete control of his voice.

In the last year of his course an offence occurred, and he with others was brought before the President. The offenders were arranged in line, and questioned. Beginning with the first it was asked: “Did you break the table?”—“No.” “Do you know who did?”—“No.” Passing along the line the same questions were asked and received, until Mr. Jay’s turn, who was the last but one. To the first question he answered “No.” To the second—“Yes, sir.” “Who was it?” “I do not choose to tell you, sir.” The student below gave the same answers. The President urged and threatened, but in vain. The students were suspended. Mr. Jay had signed obedience to the college statutes, but claimed that these statutes did not require him to inform against his companions. At the expiration of his sentence, he returned, was cordially received by the President, and graduated with his class in 1764, receiving the Latin Salutatory.

He entered the law office of Benjamin Kissam in New York City, two weeks after taking his degree. “On commencing his clerkship, he asked his father’s permission to keep a riding horse. ‘John, why do you want a horse,’ was asked. ‘That I may have the means of visiting you frequently,’ was the reply. The horse was procured; and during the three years of his clerkship, he made it a rule to pass one day with his parents at Rye every fortnight.” In 1768, he was admitted to the Bar. His devotion to his profession began to affect his health, and his physician



advised him to take outdoor exercise. He accordingly took lodgings six miles from his office, and for a whole season came to town every morning on horseback and returned in the evening, thereby establishing his health.

Mr. Jay was Delegate to the Continental Congress from 1774 to 1777. Being recalled from Congress in 1776 to aid in forming the government of New York, he was not present to sign the Declaration of Independence. In 1779 he was appointed Minister to Spain, and in 1789 he was appointed by Washington Chief-Justice of United States Supreme Court. He was appointed Minister to Great Britain, April 19, 1794, and effected the treaty which bears his name November 19 of the same year. He held the office of Governor of New York from 1795 to 1801.

In 1774 Mr. Jay was married to Sarah, youngest daughter of William Livingston, who became Governor of New Jersey.

The following domestic correspondence refers to his departure as Minister to England.

“PHILADELPHIA, April 15, 1794.

“To MRS. JAY:

“. . . I expect, my dear Sally, to see you sooner than we expected. There is here a serious determination to send me to England, if possible, to avert a war. . . . This is not of my seeking; on the contrary, I regard it as a measure not to be desired, but to be submitted to. . . . If the nomination should take place, it will be in the course of a few days, and then it will appear in the papers; in the mean time say nothing on the subject. If it should please God to make me instrumental to the continuance of peace and in preventing the effusion of blood, we shall both have reason to rejoice. Let us repose unlimited trust in our Maker; it is our business to adore and to obey. My love to the children.

“With very sincere and tender affection,

“I am, my dear Sally, ever yours,

“JOHN JAY.”

Again to Mrs. Jay, while this question is pending, April 19.

“No appointment ever operated more unpleasantly upon me; but the public considerations which were urged, and the manner in which it was pressed, strongly impressed me with a conviction, that to refuse it, would be to desert my duty for the sake of my ease, and domestic concerns and comforts. The court has unceasingly

engrossed my time. We did not adjourn until nine last night. I feel fatigued in body and mind. But reflections of this kind are not to be indulged. . . . I shall have *rest* in time, and for *that rest* I will not cease to prepare."

He writes to Mrs. Jay on Sunday evening, April 20th.

"God's will be done; to Him I resign—in Him I confide. Do the like. . . . Your indisposition affects me. Resist despondency; hope for the best. Yesterday the Senate approved of the nomination by a great majority."

From Mrs. Jay, New York, April 22, 1794.

"MY DEAR MR. JAY:

"Yesterday I received your two kinds letters of Saturday and Sunday. I do indeed judge of your feelings by my own, and for that reason forbore writing while under the first impression of surprise and grief.

"Your superiority in fortitude, as well as every other virtue, I am aware of; yet I know too well your tenderness for your family to doubt the pangs of separation. Your own conflicts are sufficient; they need not be augmented by the addition of mine. Never was I more sensible of the absolute ascendancy you have over my heart. When, almost in despair, I renounced the hope of domestic bliss, your image in my breast seemed to upbraid me with adding to your trials. That idea alone roused me from my despondency. I resumed the charge of my family, and even dare hope that by your example, I shall be enabled to look up to that Divine Protector from whom we have indeed experienced the most merciful guardianship.

"The children continue well. They were exceedingly affected when they received the tidings, and entreated me to endeavor to dissuade you from accepting an appointment that subjects us to so painful a separation.

"Farewell my best beloved.

"Your wife till death, and after that a ministering spirit."

In 1801, at the expiration of his duties as Governor of New York, Mr. Jay removed to his estate in Bedford, Westchester County. This inheritance came down to the family through his mother, Mary Van Cortlandt, "being part of what was formerly Cortlandt Manor." The post road, on which a mail was then carried to and from New York once a week, passed within three miles of his house. He was in his fifty-sixth year, and he here lived in retirement twenty-eight years, "occupying himself in the

care of his farm, in works of benevolence and charity, in the study of the Bible, and in advancing the interests of religion." "For twenty-seven years he had been engaged in the service of his country. To many of his friends his retirement was a matter of surprise, and still more his seclusion from the busy world in the spot he had chosen for his residence. He had received appointment the December previous, to the position of Chief-Justice of the United States, but even this opportunity to return to his old post could not induce him to alter his plan."

In the month of May, six weeks before the close of his term of office as Governor, he left Albany for his new home, accompanied by one of his daughters, Mrs. Jay's health being feeble. In a letter to her, a month after his arrival, he observed: "The noise and hurry of carpenters, masons, and laborers, in and about the house are inconveniences to be submitted to, but not to be chosen by convalescents or invalids. I hope, before the conclusion of the year we shall all be together again. Except going to meeting on Sundays, I have not been even once from home since I came here. I find myself engaged by and in the business now going on, from morning till night."

In the course of a few months, Mrs. Jay's health was sufficiently restored to permit her to repair to Bedford. "A large portion of her life had been unavoidably passed in the gay and fashionable world. Shortly after her arrival at Bedford, in a letter to a friend, she remarked: 'I can truly say I never enjoyed so much comfort as I do here.'"

In less than twelve months after her removal to this new home, she was taken with a severe illness, which in a few days terminated fatally. "Mr. Jay, calm and collected, was watching by her side when she expired. Immediately on perceiving that the spirit had taken its flight, he led his children into an adjoining room, and with a firm voice, but glistening eye, read to them the fifteenth chapter of I. Corinthians."

The immediate cultivation of the farm he committed to an overseer; but all the improvements were conducted under his own superintendence, and he took much pleasure in overlooking and directing his workmen. When his health and the weather permit-

ted, he spent most of the day in the open air, and no small portion of it on horseback.

“He was regular in his domestic habits. Every morning, immediately before breakfast, the family, including the domestics, were summoned to prayers; and the call was repeated precisely at nine at night, when he read to them a chapter in the Bible, and concluded with prayer. At the close of the evening devotions he retired to rest, except when courtesy to his guests induced him to keep later hours; but the presence of company neither postponed nor suspended the family worship.”

He was the friend of Foreign Missions. To Rev. Calvin Chapin he writes from Bedford, December 2, 1812: “I received by the last mail, your letter of the 19th September, containing a copy of ‘An Act to incorporate the American Board of Commissioners for Foreign Missions.’ I wish it was as much in my power, as it is in my inclination, to attend the meetings of the Board, and take an active part in the business committed to them.” To Rev. Dr. Morse he writes January 1, 1813: “Permit me to request you to procure for me two complete sets of the ‘Panoplist,’ [the first Missionary Magazine] and to put my name on the list of subscribers for two of each of the future numbers. I propose to place one set of them in our town library; some good may result from it.”

He was the friend of the American Bible Society, succeeding Mr. Boudinot in the office of President.

“Mr. Jay was a member of the Episcopal Church, and approved the doctrines and policy maintained by that portion of the denomination which is distinguished as the Low Church. On one occasion he received a visit at Bedford “from an old and estimable friend of the Quaker persuasion.” On his return home he thus wrote to his host: “I thought while sitting by thee, and about to take my leave, I could with propriety give thee the right hand of fellowship, as one whose attainments in the vitality of religion entitle thee to pre-eminence.”

Of *innocent pleasures* Mr. Jay writes: “There are innocent as well as vicious pleasures, and travelers through the world (as we all are) may, without scruple, gratefully enjoy the good roads, pleasant scenes, and agreeable accommodations with which Provi-

dence may be pleased to render our journey more cheerful and comfortable; but in search of these we are not to deviate from the main road, nor, when they occur, should we permit them to detain or retard us. The theory of prudence is sublime, and in many respects simple. The practice is difficult; and it necessarily must be so, or this would cease to be a state of probation."

William, son of John Jay, in 1818 was appointed Judge of the Court of Common Pleas, and in 1820 was made the first Judge of Westchester County, holding office till 1842. He took an active part in the tract and missionary societies, and as president of the Westchester Bible Society, delivered a long series of annual addresses. He wrote "Life and Writings of John Jay." He occupied the paternal estate at Bedford, and his son John succeeded him in the inheritance. The estate is described in Mrs. Lamb's "Homes of America."

## JOSEPH JENCKES.

GOVERNOR OF RHODE ISLAND, 1727-1732.\*

JOSEPH JENCKES, grandfather of Joseph, born in England in 1602, emigrated to Massachusetts and settled in Lynn. Under his direction the first "iron-works," in the colonies were established. He was the originator of useful improvements in tools and machinery, and received patents for his inventions. In 1655 a patent was granted him for an improved grass-scythe, the patent having been withheld several years because it was deemed too valuable to be monopolized. He had seven children, four sons and three daughters.

His son Joseph acquired his trade at Lynn, and about 1655 purchased of the Indians in Rhode Island, a tract of woodland on Blackstone River, including Pawtucket Falls. Iron ore was discovered near the Falls, and Mr. Jenckes there established a foundry and forge. He was one of the early settlers of what is now Pawtucket.

Joseph Jenckes of the present sketch, son of the second Joseph, was born in Pawtucket in 1656; died June 15, 1740.

He became a land-surveyor, and Rhode Island employed him in settling her boundaries with adjoining colonies.

He served in the Assembly from 1679-1693; was member of the Council for a long term of years beginning 1680; was Deputy-Governor from 1715 till 1727, except 1721, when he went to England to present before the King the question of boundaries between Rhode Island on the one part, and Connecticut and Massachusetts on the other. On the death of Governor Cranston, who had been in office twenty-nine years, Mr. Jenckes was chosen

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\* "Biographical Cyclopædia, Rhode Island"; Appleton; Backus' "History of the Baptists in New England."



Governor, and held the office for five years, residing for the larger part of the time in Newport, at the request of the General Assembly.

Engraved upon his monument is this: "He was a zealous Christian, a wise and prudent Governor . . . with a soul truly great, heroic and sweetly tempered."

He was a communicant in the Baptist Church at Providence, and while attending to the duties of his office at Newport, joined in worship and communion with the church there.

He held conservative views with regard to "the laying on of hands," and he would have the preacher of the Gospel receive allowance for his labor. A controversy arose in his church at Providence upon these points. Deacon Samuel Winsor took the lead of a party who were "resolutely set," and he taught publicly, "that all those who took anything for preaching were like Simon Magus."

Mr. Jenckes writes from Newport, March 19, 1730, to Elder Brown:

"BELOVED BROTHER:

"I am heartily sorry to hear of the difference in our church at Providence, about Mr. Walton's coming to settle there. . . . I think the Scriptures are very clear. That it is not only lawful for a minister or elder that preaches the Gospel to receive a competent maintenance, but also the duty of the church, according to their ability, to afford it to him. . . . As to Mr. Walton's receiving by way of contribution, . . . I cannot imagine why any one should oppose his receiving some allowance for his labor, from such as are free to give it, none being under any compulsion: for I think it is highly rational, if he leaves his own home, where he can, by overseeing the management of his farm, live honorably, and removes to Providence purely to serve his brethren, that they should consider him accordingly.

"Your affectionate Christian brother,

"JOSEPH JENCKES."

Governor Jenckes was a giant in stature, standing seven feet and two inches without his shoes. His wife was Martha, daughter of John Brown, eldest son of Rev. Chadd Brown. Daniel, a son of Ebenezer, the brother of the Governor, became a wealthy merchant of Providence; for forty-eight years was a member of the First Baptist Church; for forty years was a member of the General Assembly, and for nearly thirty years was Chief-Justice of the Providence County Court.



## WILLIAM JESSUP.

JUDGE OF ELEVENTH JUDICIAL DISTRICT, PENNSYLVANIA, 1838-  
1851.\*

WILLIAM JESSUP, son of Major Zebulon Jessup, was born in Southampton, Long Island, June 21, 1797; died at Montrose, Penn., September 11, 1868.

He graduated at Yale College in 1815, and among his classmates were the poet Percival, Rev. Dr. Sprague, and Truman Smith.

In 1818 he removed to Montrose, having chosen the legal profession for his calling, and was admitted to the Bar in 1820.

In 1838 he was appointed Presiding Judge of the eleventh Judicial District of Pennsylvania, and held the position until 1851. He then returned to the practice of his profession, taking in as partner his eldest son. He was one of the committee of three, sent forth by the Governors of New York, Pennsylvania and Ohio, to confer with President Lincoln, in relation to raising 75,000 men.

"In 1827 he was hopefully converted during a revival of religion which prevailed in the town of Montrose. For a whole week he was under deep religious impression. An important case at law in which he was engaged, was at the time about to be tried at Wilkesbarre, and he sent word to the Judge that the cause must be postponed or go on without him, as he was engaged in a cause before a higher than any earthly tribunal, which must be settled before he could engage in business again. When at length he made the surrender and accepted Christ, his peace and joy were beyond expression. He commenced at once a life of prayer and became a member of the Presbyterian Church."

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\* Appleton; New York *Evangelist*; "Yale College Record."

For a number of years he was Vice-President of the American Board of Commissioners for Foreign Missions. At the meeting in Detroit in 1858, he spoke at the closing exercises, and said: "Will the churches rise up, and furnishing the young men, send them out to this work? We want a greater outpouring of the Holy Spirit. Thus God's army will be recruited, and money and men will be furnished."

Mr. Jessup was united in marriage July 4, 1820, to Amanda Harris, of Southampton, Long Island. Two of his sons, Henry Harris, and Samuel, educated at Yale College and Union Theological Seminary, became missionaries to Syria.

## EDWARD JOHNSON.

REPRESENTATIVE IN MASSACHUSETTS LEGISLATURE, 1643 - 1647,  
1649-1671.\*

EDWARD JOHNSON was born at Herne-Hill, Kent County, England, 1599; died at Woburn, Mass., April 23, 1672.

He embarked at Southampton without his family, early in April, 1630, in the *Eagle*, afterwards called the *Arabella*, one of the vessels of the fleet which conveyed Governor Winthrop and his company. The following is Mr. Johnson's own language in reference to that event :

“And now behold the several Regiments of these Soldiers of *Christ*, as they are shipped for his service in the *Western World*, part thereof being come to the Town and Port of *Southampton* in *England*, where they were to be shipped, that they might prosecute this design to the full, one ship, called the *Eagle*, they wholly purchase, and many more they hire, filling them with the feed of man and beast to sow this yet untilled Wilderness withal, making sale of such Land as they possess, to the great admiration of their Friends and Acquaintance, who thus expostulate with them : ‘What, will not the large income of your yearly revenue content you, which in all reason cannot but be more advantageous both to you and yours, than all that Rocky Wilderness, whither you are going, to run the hazard of your life? Have you not here your Tables filled with great variety of food, your Coffers filled with Coin, your Houses beautifully built and filled with all rich Furniture? (or otherwise) have you not such a gainful Trade as none the like in the Town where you live? Are you not enriched

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\* Draper's edition of Johnson's “Wonder Working Providence,” with Historical Introduction, by Poole.

daily? Are not your children very well provided for as they come to years? (nay) may you not here as pithily practice the two chief Duties of a Christian (if Christ give strength) namely, Mortification and Sanctification, as in any place of the world? What helps can you have there that you must not carry from hence? With bold resolvedness these stout Soldiers of Christ reply. . . .”

In the summer of 1631, Mr. Johnson returned to England, and remained until about 1636, when he came again to Massachusetts, his family accompanying him. He took up his residence at Woburn, then called Charleston Village.

He took his seat in the General Court, May 10, 1643, as Deputy from the town of Woburn, and was annually re-elected until 1671, 1648 excepted. He was made Speaker of the House in 1655. In 1665 he was on the committee with Bradstreet and others, to meet the English commissioners, Nicolls and Carr. In military affairs he held the title of Captain.

“History of the Ancient and Honorable Artillery Company,” speaks of Mr. Johnson as a man of learning and piety, and the founder of the church in Woburn. Of the planting of this ancient church, Mr. Johnson relates as follows, in his work entitled “Wonder-Working Providence.”

“. . . . Now to declare how this people proceeded in religious matters. . . . All the churches planted in *New England*, when they come once to hopes of being such a competent number of people as might be able to maintain a minister, they then surely seated themselves, and not before; it being as unnatural for a right *N. E.* man to live without an able ministry, as for a smith to work his iron without fire; therefore this people that went about placing down a Town, began the foundation-stone with earnest seeking of the Lord’s assistance, by humbling of their souls before him in days of prayer and imploring his aid in so mighty a work. . . . They after some search, meet with a young man named Mr. Thomas Carter, then belonging to the church of Christ at Watertown, a godly man, apt to teach the sound and wholesome truths of Christ. . . . Thus these godly people interest their affections one with the other, both minister and people. After this they make ready for the work, and the 24th of the sixth

month, 1642, they assemble together in the morning about eight of the clock. . . . Messengers of divers neighboring churches, among whom are Mr. Cotton, Mr. Wilson, Mr. Shepherd, Mr. Eliot, Mr. Mather. As also it is the duty of the Magistrates, in regard of the good and peace of the civil Government to be present, at least some one of them, . . . for this cause was present honored Mr. Increase Nowel.

“The persons stood forth and first confessed what the Lord had done for their poor souls, by the work of his Spirit in the preaching of his Word, and Providences, one by one. . . . The Elders, or any other messengers there present, question with them, for the better understanding of them in any points they doubt of, which being done, and all satisfied, they in the name of the churches to which they do belong, hold out the right hand of fellowship unto them, they declaring their Covenant in words, expressed in writing to this purpose. [Here follows ‘The Church Covenant.’]

“The 22d of the ninth month following, Mr. Thomas Carter was ordained Pastor, in presence of the like assembly. . . . The people having provided a dwelling house, built at the charge of the Town in general, welcomed him unto them with joy. . . . There were divers added to the church daily. . . . The person desirous to join with the church, cometh to the Pastor, and makes him acquainted therewith. . . . Before they come to join with the church, all persons within the Town have public notice of it, then publicly he declares the manner of his conversion. . . . Because some men cannot speak publicly to edification through bashfulness, the less is required of such, and women speak not publicly at all, for all that is desired is, to prevent the polluting of the blessed Ordinances of Christ by such as walk scandalously, and that men and women do not eat and drink their own condemnation, in not discerning the Lord’s body. . . . Those seven that joined in church fellowship at first, are now increased to seventy-four persons, or thereabouts. . . .”

Mr. Johnson’s publication brought to notice in this sketch, was issued in England, 1654, and bears upon its title-page the following:

“ Wonder-Working Providence of Sion’s Saviour in New England.

“ A History of New England, from the English planting in the Year 1628, until the Year 1652.

“ . . . The righteous shall see it and rejoice, and all iniquity shall stop her mouth.”

Mr. Johnson married Susan —, born in England, 1597; died at Woburn, 1690. Their children were Edward, George, William, Martha, Mathew, John, Susan. He possessed a large estate, and gave by will to his grandchildren, the farm and two other pieces of property located in England; to his children, the property located in America.

## NATHANIEL OLMSTEAD KELLOGG.

SENATOR IN CONNECTICUT LEGISLATURE, 1849.\*

REV. EBENEZER KELLOGG, grandfather of Nathaniel O., was the first pastor of the church in Vernon, Conn., organized in 1762, and he held the relation fifty-four years.

Nathaniel O. Kellogg was born at Vernon in 1796; died there in 1854.

By the loss at the age of eleven months of a praying mother, he was brought early in life into close relations with his grandparents.

Entering upon manhood, he embarked in the manufacture of woollen goods in his native town.

He was a Representative in the State Legislature in 1846 and 1848; and served in the State Senate in 1849.

"At the age of nineteen, while at work in a place where the society was not congenial with his taste, he was in the habit of spending evenings in reading religious books to an aged lady of intelligence and piety. On his marriage with Miss Eliza Nash, of Stockbridge, Mass., in 1822, he immediately commenced family prayer and never afterward relinquished the practice, although his public profession of religion did not occur until ten years from that time. During those years he was also in the habit of attending the weekly prayer meeting. In the great revival which prevailed in 1831, his feelings were deeply interested, and in 1832 he united with the church. He prayed in his closet, and when abroad he was in the habit of keeping up this closet devotion under circumstances in which it is often omitted. During a season of sickness while abroad in London, he said he found

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\* "Discourse," by Rev. Albert Smith.



much comfort in going through all the questions in the Shorter Catechism, and reciting the answers."

"Mr. Kellogg possessed more than ordinary courtesy. His manners were kind and winning, and he was a man whom it was always pleasant to meet."

## AMOS KENDALL.

POSTMASTER-GENERAL OF UNITED STATES, 1835-1840.\*

AMOS KENDALL was born in Dunstable, Mass., August 16, 1789; died in Washington, D. C., June 12, 1869.

Until the age of sixteen, he worked with his father, a farmer in moderate circumstances. He was a student at the Academies of New Ipswich and Groton, taught school at North Reading, and with the money thus obtained, entered Dartmouth College. He taught school from time to time during his course, and in 1811 "graduated the first in his class."

He studied law with W. B. Richardson of Groton, Mass., subsequently Chief-Justice of New Hampshire, was admitted to the Bar, and in the spring of 1814 removed to Lexington, Ky. Finding his professional labors not immediately remunerative, he again resorted to teaching, and for several months was a tutor in the family of Henry Clay. Subsequently he established himself in Georgetown, where he received an appointment as Postmaster, and where he edited a local newspaper. In 1829 he was appointed by President Jackson Fourth Auditor of the Treasury; in May, 1835, he was promoted to the position of Postmaster-General of the United States, in which position he continued under President Van Buren until May, 1840. He introduced reforms, and cleared the department of debt. He subsequently took up his permanent residence in Washington City.

"Mr. Kendall was seventy-six years old when he was baptized, at which time he became a teacher in the Sunday School. He gave \$6000 to found six scholarships in Columbia College, about \$150,000 towards the erection and subsequent rebuilding of the Calvary Baptist Church in Washington, and some \$24,000 for

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\* Appleton; Lanman; Boston *Recorder*; Boston *Watchman*.

Mission Sunday School purposes. He founded the Washington deaf and dumb asylum by a donation of \$20,000, and was its first President."

Washington correspondence, dated November 27, 1863, gives the following :

"My own pastor being absent from the city, I kept my Thanksgiving at the Calvary Baptist Church, where Rev. T. R. Howlett preaches. Here I sat next to Hon. Amos Kendall, whose old age shames many a younger man in his diligent attendance on divine worship. . . . Thirty years ago, as Postmaster-General, he justified the South in breaking open the mails, to see if they contained any anti-slavery correspondence.

"He was the master mind of General Jackson's Cabinet, and being himself a slave-owner, made every public measure bear a Southern impression. To-day, the old ex-Postmaster-General founds the most anti-slavery church in Washington."

## AMOS LAWRENCE.

REPRESENTATIVE IN MASSACHUSETTS LEGISLATURE, 1822.\*

SAMUEL LAWRENCE, father of Amos, and son of Captain Amos Lawrence, Sr., was an officer in the Continental Army, and received a bullet through his cap at the battle of Bunker Hill. The son writes: "My father and mother were acquainted from their childhood, and in 1777, were married. While the ceremony was going forward, the signal was given to call all soldiers to their posts; and within the hour, he left his wife and friends, to join his regiment, then at Cambridge."

Amos Lawrence was born in Groton, Mass., April 22, 1786; died in Boston, December 31, 1852.

When twenty-one years of age, he accepted a position as clerk in a mercantile house in Boston. In the course of a few months, a proposition was extended to him to become a partner, but the business principles of the establishment he did not approve, and he declined. The firm soon failed.

In December, 1807, he commenced business on his own account. At a subsequent date he wrote: "On the 1st of January, 1814, I took my brother Abbott into partnership on equal shares, putting fifty thousand dollars that I had then earned into the concern."

He was elected a Representative to the State Legislature from Boston, for the session of 1821 and 1822. His commercial pursuits were exacting, but he attended faithfully to the duties of his position, even at the expense of his private interest.

In his diary, January 1, 1852, he writes: "The outgoes for all objects (benevolent and charitable) since January 1, 1842, have been six hundred and four thousand dollars."

"I have never in my life smoked a cigar," says Mr. Lawrence.

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\* "Life of Amos Lawrence," by William Lawrence.

To his son he writes : "Learn as much as you can of farming ; for the work of your hands in this way may prove the best resource in securing comfort to you."

To a friend he writes : "From the commencement of my course I practiced upon the maxim, *Business before friends.*"

Again to a friend : "On the 23d ult., I was blessed by the birth of a fine little daughter. I wish you were a married man. S—— has put her eye on a *rib* for you. She has a good constitution, is acquainted with domestic matters, has the most desirable of the accomplishments ; and my only objection to her is, as far as I have observed her, that she has a few thousand dollars in cash."

To Mark Hopkins he writes : ". . . And now let us turn to matters of more importance ; the awakening of the young men of your college to their highest interest,—the salvation of their souls. I pray God to perfect the good work thus begun. I have much to think of to-day,—my sixty-sixth birthday. The question comes, 'What am I rendering to the Lord?' The answer of conscience is, 'Imperfect service.' If accepted, it will be through mercy ; and with this feeling of hope, I keep about, endeavoring to scatter good seed as I go forth in my daily ministrations."

Mr. Lawrence was twice married : first to Sarah Richards ; second to Mrs. Nancy Ellis, widow of Judge Ellis, of New Hampshire. His son, William R. Lawrence, M. D., edited "Diary and Correspondence of Amos Lawrence ;" first published in an edition of one hundred copies, afterwards given to the public at the solicitation of the Boston Young Men's Christian Union, Boston Young Men's Christian Association, and the Students of Williams College.

## WILLIAM LEETE.

GOVERNOR OF CONNECTICUT, 1676.\*

WILLIAM LEETE, a native of England, died in Hartford, Conn., April 16, 1683.

Bred a lawyer, he was for a considerable time Clerk, in England, of a Bishop's Court. In this service, he became acquainted with the transactions between the bishops and the Puritans. He himself became a Puritan, left the Bishop's Court, and, in 1638, came into New England, in company with Eaton and Hopkins.

His name is among the six planters who signed the writings at New Haven, in Newman's barn, September, 1639, when they purchased the lands of the Squaw Sachem. He became a resident of the town of Guilford, and "was one of the seven pillars of Mr. Whitfield's church." When Mr. Whitfield went to England, several of the first planters went with him, but Mr. Leete remained at Guilford.

He was chosen Magistrate for the Colony of New Haven in 1643; was annually re-elected until May, 1658; was then chosen Deputy-Governor of that Colony, holding the office until elected Governor in 1661. He held the office of Governor of New Haven Colony until the union in 1665, with Connecticut Colony. He was then chosen one of the Magistrates of Connecticut; was elected Deputy-Governor, in 1669; when he was chosen Governor, changing his residence to Hartford.

For more than thirty years he sustained the responsibilities of civil office, in one or other of the Colonies. "He presided in times of the greatest difficulty, yet always conducted himself with such integrity and wisdom, as to meet the public approbation."

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\* Trumbull's "History of Connecticut"; "Eliot's "Biographical Dictionary"; Hinman's Antiquities"; Appleton.

Twenty-seven queries were sent from the authorities in England to the Governor of his Majesty's Colony of Connecticut, to which answers were returned signed by Governor Leete. The last inquiry was as follows, with answer and signature.

“What course is taken for the instructing of the people in the Christian Religion; how many churches and ministers are there within your government; how many are yet wanting for the accommodation of your corporation; what provision is made for their maintenance; as also for relieving poor and impotent persons; and have you any beggars and vagabonds?”

[ANSWERS.]

“Great care is taken, for the instruction of the people in the Christian Religion, by ministers catechising them, and preaching to them twice every Sabbath day, and sometimes on Lecture days; and so by masters of families instructing and catechising their children and servants; being required so to do by law. In our Corporation are twenty-six towns, and twenty-one churches. There is in every town in our colony a settled minister, except in two towns new begun, and they are looking out for a minister to settle amongst them. For the maintenance of the ministers, it is raised upon the people by way of rate; and in some places it is 100 lbs. per annum, some 90 lbs., some 80 lbs., and in no place less than 50 lbs. per annum, as we know of. . . . For the poor it is ordered that they be relieved by the towns where they live. It is seldom that any want relief; because labor is dear, and provisions cheap. Beggars and vagabond persons are not suffered; but when discovered are bound out to service. . . .

“WILLIAM LEETE, Governor.

“Per order,

“JOHN ALLYN, Sec'y.

“HARTFORD, July 15, 1680.”

Mr. Leete had a large family of children. His son Andrew was for several years a Magistrate of the Colony.

An island near Guilford bears the Governor's name.







*A Lincoln*

# ABRAHAM LINCOLN.

PRESIDENT OF THE UNITED STATES, 1861-1865.\*

ABRAHAM LINCOLN, grandfather of Abraham, of English descent, settled in the state of Kentucky, and was fatally shot by an Indian while at work at a distance from his cabin.

Thomas Lincoln, eldest son of the preceding, and father of Abraham, at the age of twenty-eight, married Nancy Hanks, a Virginian by birth; and settled first in Hardin County, Kentucky, afterwards in Spencer County, Indiana. The journey to this last home was difficult, "cutting his way in places through dense forests."

Abraham Lincoln was born in Hardin County, Kentucky, February 12, 1809; was assassinated at Washington, April 14, 1865, and died the following morning.

He was less than eight years old when the family made their difficult journey to Indiana. Here his home was a log cabin, two miles and more distant from neighbors.

When ten years old, his mother died, and about two years after his father married Mrs. Sally Johnston, a widow with three children. She possessed good sense, industry and economy. The two sets of children lived together in harmony and friendship.

Abraham's youth was devoted to farm-labor. He took his schooling at intervals, and the entire number of days thus employed did not much exceed one year. Among the books which he read were Bunyan's "Pilgrim's Progress," and Ramsay's "Life of Washington." When nineteen years old, he made a trip down the Mississippi to New Orleans upon a flat boat, receiving as pay "ten dollars a month and found."

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\* "Biographies of Lincoln," Raymond; Lamon; Holland; Carpenter's "Six Months at the White House."

In 1830 Thomas Lincoln removed with his family to Decatur, Macon County, Illinois, where, with the assistance of Abraham, now twenty-one, he built a log cabin, and fenced in ten acres of land.

In 1832 the Black Hawk War broke out, and Mr. Lincoln served for three months as a Captain of volunteers.

He studied law "by borrowing from a neighboring lawyer, books which he took in the evening and returned in the morning." In 1837 he removed to Springfield, and opened an office in partnership with John F. Stewart.

He served in the Illinois Legislature in 1834, 1836, 1838 and 1840; was a Representative in Congress from 1847 to 1849; was elected President of the United States for the term commencing March 4, 1861; re-elected for the term commencing March 4, 1865. Princeton College conferred upon him the degree of LL. D. in 1864.

On leaving his home in Springfield, February 11, 1861, to assume his duties at Washington, the Civil War having already taken shape, to those assembled at the train, he spoke: "No one not in my position can appreciate the sadness I feel in parting. A duty devolves upon me which perhaps, is greater than has devolved on any other since the days of Washington. He never would have succeeded but for the aid of Divine Providence, upon which he at all times relied. I feel that I cannot succeed without the same Divine aid that sustained him, and in the same Almighty Being I place my reliance for support. I hope you, my friends, will pray that I may receive that Divine assistance, without which I cannot succeed, but with which success is certain. Again I bid you all an affectionate farewell."

The people answered, "We will pray for you."

Mr. Lincoln's position touching the question of rebellion and the manner of its treatment, is revealed in passages from his first inaugural,—in his letter to Horace Greeley,—in his Proclamation of Emancipation.

"If the United States be not a government proper, but an association of States in the nature of a contract merely, can it, as a contract, be peaceably unmade by less than all the parties who

made it? The power confided to me will be used to hold, occupy, and possess the property and places belonging to the Government. If it were admitted that you who are dissatisfied hold the right side in the dispute, there is still no single reason for precipitate action. Intelligence, patriotism, Christianity and a firm reliance on Him who has never yet forsaken this favored land, are still competent to adjust, in the best way, all our present difficulties. In your hands, and not in mine, is the momentous issue of Civil War. You can have no oath registered in heaven to destroy the Government; while I shall have the most solemn one to 'preserve, protect and defend it.'"

"EXECUTIVE MANSION, August 22.

"To HON. HORACE GREELEY:

"DEAR SIR:—I have just read yours of the 19th instant, addressed to myself through the *New York Tribune*. If there be any statements or assumptions of fact which I may know to be erroneous, I do not now and here controvert them. If there be perceptible in it an impatient and dictatorial tone, I waive it in deference to an old friend whose heart I have always supposed to be right. As to the policy, I 'seem to be pursuing,' as you say, I have not meant to leave any one in doubt. I would save the Union. I would save it in the shortest way under the Constitution. . . . If I could save the Union without freeing any slaves, I would do it; and if I could save it by freeing all the slaves, I would do it; and if I could do it by freeing some and leaving others alone, I would also do that. . . . I intend no modification of my oft-expressed personal wish that all men everywhere, could be free.

"Yours,

"A. LINCOLN."

The Proclamation of Emancipation was issued September 22, 1862, and was made final January 1, 1863. The following from the journal of Secretary Chase, reveals Mr. Lincoln in his discharge of this responsible act.

"*Monday, September 22, 1862.*—Went to the White House. All the members of the Cabinet were in attendance. The President mentioned that Artemas Ward had sent him his book. Proposed to read a chapter which he thought very funny. Read it and seemed to enjoy it very much; the heads, also, except Stanton. The President then took a graver tone and said: 'Gentlemen, I have, as you are aware, thought a great deal about

the relation of this war to slavery; and you all remember that, several weeks ago, I read to you an order I had prepared on this subject, which on account of objections made by some of you, was not issued. Ever since then my mind has been much occupied with this subject, and I have thought all along, that the time for acting on it might probably come. I think the time has come now. I wish it was a better time; I wish that we were in a better condition. The action of the army against the Rebels has not been quite what I should have best liked; but they have been driven out of Maryland; and Pennsylvania is no longer in danger of invasion. When the Rebel Army was at Frederick, I determined, as soon as it should be driven out of Maryland, to issue a Proclamation of Emancipation, such as I thought most likely to be useful. I said nothing to any one, but I made the promise to myself and (hesitating a little), to my Maker. The Rebel Army is now driven out, and I am going to fulfil that promise. I have got you together to hear what I have written down. I do not wish your advice about the main matter, for that I have determined for myself. This I say without intending anything but respect for any one of you. If there is anything in the expressions I use, or in any minor matter, which any one of you thinks had best be changed, I shall be glad to receive the suggestions.'

"The President then proceeded to read his Emancipation Proclamation, making remarks on the several parts as he went on. After he had closed, Governor Seward said: . . . I followed, saying: 'The Proclamation does not, indeed, mark out exactly the course I would myself prefer; but I am ready to take it just as it is written, and to stand by it with all my heart.'"

Richmond and Petersburg were evacuated by the Confederate troops on the night of April 2, 1865. The day following, Mr. Lincoln entered Richmond, and the experiences of the day are thus portrayed:

"He came up in a man-of-war about 2 P. M. to the landing called the Rocketts, about a mile below the city, and thence, accompanied by his young son and Admiral Porter, came to the city in a boat. He walked up the streets towards Colonel Weitzel's

headquarters, in the house occupied two days before by Jefferson Davis. The news of his arrival spread as he walked, and from all sides the colored people came running together. The men threw up their hats, the women waved their bonnets and handkerchiefs, clapped their hands, and sang 'Glory to God! Glory, glory!' 'I thank you, dear Jesus, that I behold President Linkum!' was the exclamation of a woman who stood upon the threshold of her humble home. . . . As he took his seat in the chair so long occupied by President Davis, his great head fell into his broad hands, and a sigh that seemed to come from the soul of a nation, escaped his lips. His mind seemed to be traveling back through the years of the war, and recounting the cost in treasure and blood that made it possible for him to sit there."

Concerning Mr. Lincoln's religious character, varied testimony is furnished.

The Trustees of the University of Chicago, wishing to place in its archives some authentic evidence touching his religious life and opinions, addressed the Rev. N. W. Minor, a resident of Springfield, requesting facts within his knowledge bearing on the subject. Mr. Minor wrote:

"I first became acquainted with Mr. Lincoln in the spring of 1855. At this period I do not think he was what is termed an experimental Christian." . . . [In the spring of 1862, Mr. Minor paid a visit to Washington, and on a Thursday afternoon rode out with Mr. Lincoln.]

He writes: "In the course of conversation I asked, 'Do you think, judging from your standpoint, that we shall be able to put down this rebellion?' Said he, 'You know I am not of a very hopeful temperament. Trusting in God for help, and believing that our cause is just, I believe we shall conquer in the end. I can hardly believe that I am the same man I was a few years ago, when I was living in my humble way with you in Springfield. This getting the nomination for President, and being elected, is all very pleasing to a man's ambition; but *to be the President*, in times like these, is any thing but pleasant. I would gladly, if I could, take my neck from under the yoke. But,' with solemnity, he added: 'It has pleased Almighty God to place me in my pres-



ent position ; and looking to Him, I must work out my destiny as best I can.' Our conversation was free, and I felt certain that if Mr. Lincoln was not really an experimental Christian, he was acting like one. And here I would relate an incident which occurred on the 4th of March, 1861, as told to me by Mrs. Lincoln. Mr. Lincoln wrote the conclusion of his inaugural address the morning it was delivered. The family being present, he read it to them. He then said he wished to be left alone for a short season. The family retired to an adjoining room, but not so far distant but that the voice of prayer could be distinctly heard. . . ."

During the war a lady connected with the Christian Commission had occasion in the course of her duties, to have several interviews with the President. On one occasion after business with him was finished, he said to her :

"Mrs. —, I have formed a high opinion of your Christian character, and now, I have a mind to ask you to give me, in brief, your idea of what constitutes a true religious experience."

The lady stated that, in her judgment, it consisted of a conviction of one's own sinfulness and weakness, and personal need of the Saviour for strength and support ; that views of mere doctrine might and would differ, but when one was really brought to feel his need of Divine help, and to seek the aid of the Holy Spirit for strength and guidance, it was evidence of his having been born again. . . .

Mr. Lincoln was thoughtful for a few moments, and at length said : "If what you have told me is a correct view of this great subject, I think I can say that I hope I am a Christian. I had lived," he continued, "until my boy Willie died, without realizing fully these things. That blow overwhelmed me. It showed me my weakness as I had never felt it before, and if I can take what you have stated as a test, I think I can safely say that I know something of the change of which you speak ; and I will further add, that it has been my intention for some time, at a suitable opportunity to make a public religious profession."

A gentleman called at the White House to see the President on business and relates : "I was shown into the office of his private secretary, and told that Mr. Lincoln was busy just then, but

would be disengaged in a short time. While waiting, I heard a very earnest prayer being uttered in a loud, female voice in the adjoining room. I inquired what it meant, and was told that an old Quaker lady, a friend of the President's, had called that afternoon and taken tea at the White House, and that she was then praying with Mr. Lincoln. After the lapse of a few minutes the prayer ceased, and the President, accompanied by a Quakeress not less than eighty years old, entered the room where I was sitting."

In the course of a conversation of Mr. Bateman, of Illinois, with Mr. Lincoln previous to his first election, the latter unfolded himself in such a way as caused Mr. Bateman to feel that he had in his quiet way found a path to the Christian standpoint. Said he to Mr. Lincoln: "I have not supposed that you were accustomed to think so much upon this class of subjects; certainly your friends generally are ignorant of the sentiments you have expressed to me." He replied quickly, "I know they are, but I think more on these subjects than upon all others, and I have done so for years; and I am willing you should know it."

The General Assembly of the Presbyterian Church met in Springfield, Illinois, May, 1882. Dr. Henry Darling, in the course of his reply to the Governor's welcome spoke as follows: "In the last year of the war, when victory seemed to be following our armies, one of our Synods, now represented in this Assembly, met in the city of Washington, when it was decided to visit the President in a body. After a brief address by the Moderator, Mr. Lincoln replied, thanking them, as well as other churches for what had been done by them to save our land from the terrors of secession. Then hesitating, he closed his remarks by a few faint words, but sufficiently loud to be heard by every one present as follows: 'I never thought I was a great man; I am not. And I have often wondered why in these perilous times God put me in such a position of responsibility as this; and my only explanation is that God would make the American people feel that it was Himself that brought deliverance.'"

Mr. Lincoln was noted for his talent in producing an apt illustration or story, and a volume of "Lincoln's Stories," by J. B. McClure, was issued in 1879. The private secretaries of Mr.

Lincoln, John G. Nicolay and John Hay, are engaged in producing an important work upon his "Life and Times."

His home was a modest mansion in the city of Springfield, Ill. He married November 4, 1842, Mary, daughter of Robert S. Todd, of Lexington, Ky. His son, Robert, entered President Garfield's Cabinet as Secretary of War, and served four years; in 1889 was appointed by President Harrison Minister to England.

## JAMES LOGAN.

ACTING GOVERNOR OF PENNSYLVANIA, 1736.\*

PATRICK LOGAN, of Scotch ancestry, father of James, was educated at the University of Edinburgh, entered the ministry, served for a time as chaplain, and finally "joined in religious society with the Quakers." He married Isabel Hume, "a lady of distinction by birth and connections."

James Logan was born in Lurgan, Ireland, October 20, 1674; died at Stenton, Penn., October 31, 1751.

Before he was thirteen years of age he had attained a knowledge of Latin, Greek and Hebrew. He was put apprentice to a linen-draper in Dublin, but the war in Ireland coming on before he was bound, he was returned to his parents, and went with them, first to Edinburgh, then to London, then to Bristol. In Bristol he entered upon trade with good promise of success.

In the spring of 1699, while engaged in business at Bristol, he was solicited by William Penn to accompany him to his newly-founded Colony in America. He submitted this offer to his friends, who did not favor the proposal. He decided himself to accept the proposal of the Governor; and, accordingly, sailed with Penn to America, in the *Canterbury*, in the seventh month (September), 1699.

He was appointed Secretary to the Province of Pennsylvania, with general charge both of the government and property. William Penn, when about sailing for England, in 1701, thus addresses him: "I have left thee in an uncommon trust, with a

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\* "Memoirs of James Logan," by Wilson Armistead, London, 1851; "The Historic Mansions of Philadelphia," by Thompson Westcott, 1877; Appleton.

singular dependence on thy justice and care, which I expect thou wilt faithfully employ in advancing my honest interest."

From 1731 till 1739, Mr. Logan served as Chief-Justice of the Supreme Court of Pennsylvania, and after the death of Governor Gordon in 1736, he served as Acting Governor of the Province for two years.

Mr. Logan was a Quaker in religious belief. He was styled by Mr. Armistead "A Distinguished Scholar and Christian Legislator." The following are extracts from a paper drawn up by James Logan, addressed "To Myself."

"Remember that thou art not of thy own production, but brought into this world by the Creator and Supreme Lord of it . . . Enter into covenant with him forever to be his by service, whose thou art by creation."

"Remember that thou art by profession a Christian; that is, one who art called after the immaculate Lamb of God, who, by offering himself a sacrifice for thee, atoned for thy sins; and, by debasing himself to thy condition, has given thee the example of his own unspotted life to copy after. Clothe thyself, therefore, with his spirit, make him thy holy pattern, and do nothing unbecoming so great and glorious a title."

"In the morning at thy rising, prostrate thyself before thy Great Master, who has led thee safe through the dark vale of the past night, as a servant ready and desirous to perform his holy will the following day. . . . Suffer not the sun in winter at farthest, or the sixth hour in summer, to find thee, if in health, on thy pillow. Rouse with the more simple servants of nature, and, borrowing one hour from the sleep of sluggards, spend it in thy chamber in dressing thy soul with prayer and meditation, reading the Scriptures and good authors. Thrice happy those blessed moments, they will yield an immortal harvest of never failing treasures."

"In the evening before thou suffer sleep to invade thine eyes, recollect the actions of the past day, keeping, if possible, an exact account of all thy hours. . . . Thus anticipate the reckoning of the great and last day, and calming thy conscience in a true peace with thy God, to his Divine protection commit thyself, and as if it were thy last sleep, compose thyself to rest."

“. . . Remember that the same enemy that caused thy first parents to forfeit their blessed condition, notwithstanding the gate is now opened for a restoration, is perpetually using his whole endeavors to prevent thee from attaining this, and frustrate to thee the passion of thy Redeemer. His temptations are constantly working, his snares ready, and his attacks always preparing to batter thy soul, as thou too feelingly know by dear experience; do thou therefore keep constantly on thy guard, knowing that the life of a Christian is a continual warfare.”

Mr. Logan, after the manner of the Quakers, was mild and pacific in his deal with the Indians; and they in turn gave him their confidence. “At a treaty held with the Six Nations, at Philadelphia, in 1742, Canassatego, chief of the Onondagos, thus expressed himself to the Governor and Council respecting James Logan. . . . ‘He is a wise man, and a fast friend to the Indians; and we desire, when his soul goes to God, you may choose in his room just such another person, of the same prudence and ability in counseling, and of the same tender disposition and affection for the Indians.’”

The Loganian Library, now occupying a separate department of the Philadelphia Library, was established by a gift on the part of Mr. Logan of three thousand volumes of choice works, which he had been fifty years in collecting. His will, dated in 1749, bears this passage: “In my library, which I have left to the city of Philadelphia for the facilitating and advancement of classical learning, are above one hundred volumes of authors in folio, all in Greek, with mostly their versions; all the Roman classics, without exception; all the old Greek mathematicians. . . . Besides, there are many of the most valuable Latin authors, and a great number of modern mathematicians, with all the three editions of Newton, Dr. Halley, Wallis, etc. I have built a library-room, and endowed it forever with thirty-five pounds sterling per annum for a librarian; he to advance eighteen pounds yearly to buy books.”

For several years after arriving in this country, Mr. Logan lived a bachelor life in what is now the city of Philadelphia. He formed an attachment for Ann Shippen, daughter of Edward, first Mayor of Philadelphia, which was not reciprocated; and Penn



wrote to Logan in February, 1705: "I am anxiously grieved for thy unhappy love." He married on the 9th of the tenth month (December), 1714, Sarah, daughter of Charles Reade, Mayor in 1726; and finally established his seat at Stenton, now also a part of Philadelphia. His house was a plain, two-story structure of brick, and "half of the front in the second story was taken up by one finely lighted room, the library of the book-loving masters of the place."

He had seven children, three of whom died young. Sarah, the oldest child, married Isaac Norris, Jr., an influential Quaker. Hannah, fourth child, and second daughter, married John Smith, merchant, and member of the Society of Friends. The sons were William and James. William commenced his education under the care of his father, and completed his studies in England; engaged in agriculture at Stenton, became a member of the Provincial Council of Pennsylvania, traveled extensively in America, and his journal from Philadelphia to Georgia in manuscript, is still preserved [1851]. George Logan, son of William, pursued a three years course in medicine at Edinburgh, but did not practice; occupied the family seat at Stenton, followed agriculture, and was a Senator in Congress from 1801 till 1807. His wife, Deborah, was a Quaker without sectarianism, and an example of the Christian graces.

Among the publications of James Logan was a translation of Cicero's "De Senectute," with notes and preface by Benjamin Franklin, Philadelphia, 1744; London, 1750; Glasgow, 1751 and 1758.



## JAMES MANNING.

DELEGATE TO CONTINENTAL CONGRESS, 1786.\*

JAMES MANNING, father of James, was a member of the Baptist church, and was a proprietor and cultivator of the soil. His wife, Grace Fitz Randolph, was also a communicant in the church.

James Manning was born in Elizabethtown, N. J., October 22, 1738; died in Providence, R. I., July 29, 1791.

He prepared for college under the instruction of Rev. Isaac Eaton, who had opened an academy at Hopewell, N. J. Under the guidance of this teacher, he became the subject of renewing grace, and on returning to Elizabethtown, made a public profession of religion. He graduated at Princeton College in 1762, and in 1763 was ordained to the ministry. He served for a short time the church in Morristown, N. J., then accepted an invitation from the church in Warren, R. I., and opened in that town a Latin school.

The brethren of the Baptist denomination in Pennsylvania and New Jersey conferred together upon the matter of establishing a college in Rhode Island, on account of the religious freedom which was there enjoyed, and solicited Mr. Manning to lead forward in the enterprise. This gentleman consulted with the Deputy-Governor and others at Newport, concerning the founding of a school of polite literature, "subject to the government of the Baptists," and as a result, in 1764 the Legislature granted the desired charter.

In 1765 Mr. Manning was appointed President and Professor of Languages, "with full power to act in these capacities at Warren

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\* "Memoir," by Professor Goddard; "History of the Baptists in New England," by Isaac Backus; "Manning and Brown University," by Reuben A. Gould.

or elsewhere." The college went into operation at Warren in 1766, and a class of seven was graduated in September, 1769. To this class belonged Rev. Dr. William Rogers, and Hon. James Mitchell Varnum, who became General in the Revolutionary Army. When the question of the erection of a college edifice came to be considered, it was decided "that the said edifice be built in the town of Providence, and there be continued forever." A committee delicately conferred with Mr. Manning's congregation in reference to his removal; a separation from his charge was amicably effected, and the college removed to Providence in May, 1770. Provision was made that while the President must forever be a Baptist, "into this liberal and Catholic institution shall never be admitted any religious tests, and the places of professors, tutors and all other officers, the President alone excepted, shall be free and open for all denominations of Protestants." The first Commencement at Providence was held in September, 1770, and among the graduates was Theodore Foster, afterwards a member of the United States Senate. In 1776 the college edifice was turned into a barrack for the militia, and afterwards into a hospital for the French Army, under command of Rochambeau. In addition to his duties as President of the College, Mr. Manning sustained the pastoral charge of the church in Providence, and at the dedication service in May, 1775, of the edifice which to this day remains, he preached from the text, "This is none other than the house of God, and this is the gate of heaven."

In 1786 Mr. Manning was chosen to represent Rhode Island in the Continental Congress. The circumstances of his election were somewhat remarkable. Happening to step into the State House one afternoon, from motives of curiosity, while the General Assembly was there holding its session, his graceful and dignified air could not escape the attention of the members. There was a vacancy in the delegation to Congress, then to be filled; and no one in particular had been proposed as a candidate. Shortly after Mr. Manning entered the room and took his seat, Commodore Hopkins, then a member of the Assembly, rose and nominated him as a Delegate to Congress, and the vote being taken, it was decisive in his favor. Mr. Hopkins afterwards said that the thought of such a nomination had never occurred to him, until he

saw Mr. Manning enter and take his seat on the floor of the Assembly. On receiving the appointment of Delegate, he obtained leave from the Corporation to be absent from college for the six months of his duties in Congress. It is not known to what extent he participated in the debates, as Congress sat with closed doors. It is inferred, however, that he was not only a deeply interested but an active member of the body. On one occasion he was brought into unpleasant collision with a Delegate from Georgia. This Delegate had made some offensive allusion to the New England States, and Mr. Manning repelled the attack. The man assumed a threatening tone, and appeared in Congress the next day with his sword by his side, with avowed intention of violence upon his antagonist. Such, however, were the demonstrations of the body, that before night he apologized to Mr. Manning for his offensive conduct.

His views with regard to the National Constitution were open and bold. Attending as a visitor, in the year 1788, the Convention that met in Boston for ratifying the instrument, just before the final vote, Governor Hancock, the President of the Convention, called upon Mr. Manning to pray. He fell upon his knees, and offered a prayer in which patriotism and piety were blended, and which left a marked impression upon the Assembly. It was largely through his influence that Rhode Island eventually accepted the Constitution.

Mr. Manning pens the following to Rev. John Ryland of Northampton, England, from Providence, November 13, 1776: "Since I wrote you last, I have seen both glorious and gloomy days. The winter before last it pleased God to pour out his Spirit upon the people of this town in a most glorious manner. I believe about two hundred persons were converted within the space of a few months. I baptized more than one-half that number in less than a year. But the fatal nineteenth of April, the day of the Lexington battle, like an electric stroke, put a stop to the progress of the work, as well in other places as here. Oh, horrid war! How contrary to the spirit of Jesus! May you never be alarmed, as we have been, with the roar of artillery, and the hostile flames destroying your neighbor's habitations."

Rev. Dr. Rippon, of London, writes to Mr. Manning, in 1784:

"I believe all our Baptist ministers in town except two, and most of our brethren in the country, were on the side of the Americans in the late dispute . . . . We wept when the thirsty plains drank the blood of your departed heroes, and the shout of a king was amongst us when your well-fought battles were crowned with victory. And to this hour we believe that the independence of America will for a while secure the liberty of this country, and if that continent had been reduced, Britain would not long have been free."

At the College Commencement in September, 1789, Mr. Manning said: "Should the Christian ministry, with any of you, become an object, reflect on the absurdity of intruding into it while strangers to experimental religion. See that you yourselves have been taught of God, before you attempt to teach godliness to others. To place in the professional chairs of our universities the most illiterate of mankind, would be an absurdity far less glaring than to call an unconverted man to exercise the ministerial function. This is to expose our holy religion to the scoffs of infidels, and furnish to their hands the most deadly weapons. I omit to insist on the account such must render in the great tremendous day."

Mr. Manning married, in 1763, Margaret, daughter of John and Margaret Stiles, of Elizabethtown, N. J. She was not a professor of religion at the time of marriage, but during a revival under his preaching, became a hopeful convert, and was received into the fellowship of the Baptist church.

## JOHN MARSHALL.

CHIEF-JUSTICE OF THE UNITED STATES, 1801-1835.\*

COL. THOMAS MARSHALL, father of John, was a Virginia planter of small fortune, and signalized himself during the Revolution, at Brandywine, where his regiment bore the brunt of the British assault, led by Cornwallis in person.

John Marshall, the eldest of fifteen children, was born at Germantown, Fauquier County, Virginia, September 24, 1755; died at Philadelphia, July 6, 1835.

In his Autobiography, dated Richmond, March 22, 1818, he writes: "I was educated at home under the direction of my father, who was a planter, but was often called from home as a surveyor. From my infancy I was destined for the Bar; but the contest between the mother country and the colonies drew me from my studies, and my father from the superintendence of them, and in September, 1775, I entered into the service as a subaltern. I continued in the army until the year 1781. . . . In the year 1782 I was elected into the Legislature of Virginia, and in the fall session of the same year, was chosen a member of the Executive Council of that State. . . . In April, 1784, I resigned my seat in the Executive Council, and came to the Bar, at which I continued, declining any other public office than a seat in the Legislature, until the year 1797, when I was associated with General Pinckney, and Mr. Gerry, in a mission to France. In 1798 I returned to the United States; and in the spring of 1799, was elected a member of Congress, a candidate for which, much against my inclina-

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\* "Autobiography of John Marshall," pamphlet edition, Columbus, O., 1848; "Lives of the Chief-Justices," by Henry Flanders; Drake's "Dictionary of American Biography"; "Old Churches and Families of Virginia," by Bishop Meade.

tion, I was induced to become, by the request of General Washington. At the close of the first session, I was nominated first to the Department of War, and afterwards to that of State, which last office I accepted, and in which I continued until the beginning of the year 1801, when, Mr. Ellsworth having resigned, and Mr. Jay having declined his appointment, I was nominated to the office of Chief-Justice, which I still hold." He served as Chief-Justice of the United States Supreme Court for the period of thirty-four years.

"Judge Marshall was a sincere friend to religion, and a constant attendant upon its ministrations. Brought up in the Episcopal Church, he adhered to it through life, though not until a short time before his death a believer in its fundamental doctrines."

Rev. William Norwood in a letter to Bishop Meade writes: "I often visited Mrs. General Harvey during her last sickness. . . . She was much with her father (Judge Marshall) during the last months of his life, and told me that the reason why he never communed was, that he was a Unitarian in opinion, though he never joined their society. He told her that he believed in the truth of the Christian revelation, but not in the divinity of Christ; therefore he could not commune in the Episcopal Church. But, during the last months of his life, he read Keith on Prophecy, where our Saviour's divinity is incidentally treated, and was convinced by his work, and the fuller investigation to which it led, of the supreme divinity of the Saviour. He determined to apply for admission to the communion of our Church—objected to communion in private, because he thought it his duty to make a public confession of the Saviour; and, while waiting for improved health to enable him to go to the church for that purpose, he grew worse, and died, without ever communing. Mrs. Harvey was a lady of the strictest probity, the most humble piety, and of a clear, discriminating mind, and her statement . . . . may be entirely relied on."

"I can never forget," says Bishop Meade, "how he would prostrate his tall form before the rude, low benches without backs, at the Cool Spring Meeting House, in the midst of his children and grandchildren, and his old neighbors. In Richmond he always set an example to the gentlemen of the same conformity, though



many of them did not follow it. At the building of the Monumental Church, he was much incommoded by the narrowness of the pews, which partook too much of the modern fashion. Not finding room for his whole body within the pew, he used to take his seat nearest the door of his pew, and throwing it open, let his legs stretch a little into the aisle."

A kinsman of Mr. Marshall offers this testimony to his character. "He was the composer of strifes. He spoke ill of no man. He meddled not with their affairs. He viewed their worst deeds through the medium of charity. He had eight sisters and six brothers, with all of whom, from youth to age, his intercourse was marked by the utmost kindness and affection."

Mr. Marshall married in January, 1873, Mary Willis, second daughter of Jacquelin Ambler, then Treasurer of Virginia. The strength of his domestic affection is revealed in the following tribute to the memory of Mrs. Marshall, penned by him December 25, 1832.

"This day of joy and festivity to the whole Christian world, is to my heart, the anniversary of the keenest affliction which humanity can sustain. . . . On the 25th of December, 1831, it was the will of Heaven to take to itself the companion who had sweetened the choicest part of my life, had rendered toil a pleasure, partaken of all my feelings, and was enthroned in the inmost recess of my heart . . . . From the moment of our union to that of our separation, I never ceased to thank Heaven for this, its best gift. . . . To manners uncommonly pleasing, she added a fine understanding, and the sweetest temper which can accompany a just and modest sense of what was due to herself. . . . Hers was the religion taught by the Saviour of man. She was a firm believer in the faith inculcated by the Church—Episcopal—in which she was bred. . . ."

Mr. Marshall published "Life of Washington," 1805, second edition, 1832; "History of the Colonies planted by the English in North America," 1824.



## THOMAS MAYHEW.

GOVERNOR OF MARTHA'S VINEYARD.\*

THOMAS MAYHEW, born in England, died in the year 1681, in the ninety-third year of his age.

He was at one time a merchant in Southampton, came to New England in 1631; in 1636 resided at Watertown, Mass., and subsequently received and accepted an appointment as Governor of Nantucket, Martha's Vineyard, and the adjacent islands.

The names of Governor Mayhew and his son, Rev. Thomas Mayhew, were intimately associated in benevolent work among the Indians. The latter lost his life at sea in the year 1657, the ship in which he took passage for England having never been heard from. "His excellent father, the Governor, now entered largely into his son's labors. He began himself, at the age of seventy, to preach to the natives as well as the English, sometimes traveling on foot through the woods twenty miles in his work of love. He was instrumental in bringing the natives at Gayhead to receive the Gospel, though they had resisted all previous efforts to evangelize them."

After the death of the son, Rev. Thomas Mayhew, the commissioners for the united Colonies write to Governor Mayhew as follows—modern spelling being observed :

"SIR :

"Yours of the 25th of the sixth month we received, and rejoice that it hath pleased God in any measure to bear up your heart under those sad thoughts and fears concerning your son, wherein we cannot but deeply sympathize with you; and indeed do mind it as that which at the present seemeth to be almost irreparable. But He that is the Lord of the harvest will, we hope, send forth

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\* Allen; Eliot; Sprague's "Annals of American Pulpit"; Hazard's "Historical Collections."

his laborers thereunto; and you may assure yourself that we will use all diligence to make a supply as the Lord may direct us. We shall, according to your advice, move Mr. John Higenson and Mr. Pierson, but do greatly fear we shall not prevail unless the Lord strongly set in to persuade them. In the mean time we think that God doth call for your more than ordinary assistance in this work, and are very well pleased that your spirit is so far inclined thereunto. . . We have ordered your last year's payment, twenty pounds, and shall be ready to increase for the future. . . We know not that your son was advised by any of us to go into England (but dissuaded); only it is possible some might say it might in some respects be of good use. It is what God, who is deep in counsel, had determined, and must be submitted unto. We could show you that you mistake in saying that he received one hundred and twenty pounds, or thereabouts, had we time to enlarge; but we do not think he had too much here, and his greatest reward is behind. Concerning the Indian boys you speak of sending, . . . we advise they may not be sent until the spring; for the training of the Indians, and furnishing them with guns, powder, and shot, we are not free. . . . Not having more at present we commend you and this work to God's grace and blessing.

“Your loving friend,

“JOHN ENDICOTT, President,

“In the name and by the consent of the rest of the Commissioners.”

“BOSTON, 16th September, 1658.”

The descendants of Governor Mayhew, from generation to generation, appear to have been persons of remarkable piety and usefulness.

Thomas Mayhew the second, left three sons, Matthew, Thomas and John. Matthew succeeded his grandfather in the government of the island in 1681, and also occasionally preached to the Indians. Thomas was a Judge of the Common Pleas for the County. John entered the University and preached to the English and the Indians on the island of Martha's Vineyard; and for several years received but five pounds annually for his services. He gathered an Indian church of a hundred members. His eldest son, Experience Mayhew, also entered the ministry and preached to the Indians, taking the charge of five or six different congregations. As he had a thorough knowledge of the Indian language—having been familiar with it from his infancy—he was employed by the commissioners of the society for propagating the Gospel in New England, to make a new version of the Psalms, and of the Gospel of John, which work he executed with great accuracy, completing it in 1709. He died November 20, 1758, aged eighty-five.

His publications were as follows: Sermons entitled "All mankind by nature equally under sin," 1724; "Indian Converts" (in which he gives an account of the lives of thirty Indian ministers and about eighty Indian men, women and youth, worthy of remembrance on account of their piety) 1727; "Indian Narratives," 1729; "A Letter on the Lord's Supper," 1741.

## GEORGE BRINTON McCLELLAN.

GOVERNOR OF NEW JERSEY, 1877-1880.\*

GEORGE McCLELLAN, father of George B., of Scotch descent, graduated at Yale College in 1816, at the medical department of the University of Pennsylvania in 1819; became a successful physician and surgeon, and was Professor of Surgery in Jefferson College from 1826 to 1838.

George Brinton McClellan was born in Philadelphia, December 3, 1826; died at his home at St. Cloud, Orange Mountain, N. J., October 27, 1885.

He studied two years at the University of Pennsylvania, entered the West Point Military Academy in 1842, and graduated in 1846, taking the first rank in the department of engineering.

He served in the war with Mexico; in 1847 entered West Point as an Instructor, and prepared a "Manual on Bayonet Exercise," which became a text-book in the service; in 1852 accompanied General Marcy as engineer on his expedition to Texas; in 1853 was detailed to explore the route for the western portion of the Pacific Railroad, his report forming the first volume of "Pacific Railroad Surveys," published by Government.

At the opening of the Civil War, he was appointed Major-General of Volunteers in Ohio; in the summer of 1861, was appointed by President Lincoln Major-General of the Regular Army, and in the autumn, on the retirement of General Scott, enfeebled by age, was made General-in-chief. In this capacity he reorganized the army, and reported a force of about one hundred and fifty thousand men. He found among his materials, courage, patriotism, intelligence and physical energy, and he went to work to institute obedience and discipline. He surrendered

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\* Drake's "Dictionary of American Biography"; Lanman; Boston *Recorder*.

his charge to General Burnside, November 7, 1862, "feeling that he had been wrongfully treated by men who did not know his plans."

In 1864 he was a candidate for the Presidency against Mr. Lincoln. In 1877 he was elected Governor of New Jersey, and held the office until 1880.

Early in the war Mr. McClellan sought a religious interview with his pastor, Rev. Dr. Thompson, of Cincinnati. "Mr. Thompson unfolded to him the way of salvation, as set forth in the Scripture . . . . They both kneeled, and Mr. Thompson prayed. At the close of this prayer, Mr. McClellan remained upon his knees. After about two minutes passed in silence, Mr. Thompson, who continued also kneeling, laid his hand upon the General's shoulder, and said: 'McClellan, pray for yourself.' The young soldier began almost in smothered tones, to pour out his soul to God; and when he rose there was a glow in his countenance. 'I had already,' said he, 'given myself to my country; but now I give myself to God, and pray that he will use me for my country's good.'"

Says the New York *Evangelist*, of November 5, 1885, "Mr. McClellan possessed an admirable private character, as shown in all the relations of life. He was a sincere and exemplary Christian. Many of us recall that Sabbath day, when, just returned from the field, he rose before the pulpit in which stood the beloved Dr. Adams, and took the vows of God upon him. Of that church he remained a member as long as he lived. There, when in the city, he was always in his place on the Sabbath; there he sat at the Communion table."

Mr. McClellan married the daughter of R. B. Marcy, and a son and daughter survived him. His home on Orange Mountain was adorned with many objects of art.

## JOHN McLEAN.

JUSTICE OF UNITED STATES SUPREME COURT, 1830-1861.\*

THE father of Mr. McLean was a poor man with a large family. In 1789 he moved from New Jersey to the West, settling first at Morganstown, Va., afterward near Nicholasville, Ky., and finally in 1797, in what is now Warren County, Ohio. Here he cleared a farm upon which he resided forty years.

John McLean was born in Morris County, New Jersey, March 11, 1785; died at Cincinnati, Ohio, April 4, 1861.

His early advantages were limited, and he labored on the farm until sixteen years of age. When eighteen years of age he went to Cincinnati and commenced the study of law under direction of Arthur St. Clair, maintaining himself by writing in the office of the clerk of the county. Admitted to the Bar in the autumn of 1807, he commenced practice at Lebanon, Warren County Ohio.

He was elected Representative to Congress in 1812; from 1816 to 1822 was Judge of the Supreme Court of Ohio; in 1823 was appointed United States Postmaster-General. The department being in an inefficient condition, he secured order, vigor and economy. The salary of the office was raised from \$4000 to \$6000. He was appointed by President Jackson a Justice of the United States Supreme Court in 1829, entered upon his duties at January term, and held the office thirty-one years.

Says Rev. Dr. D. W. Clark, of Mr. McLean's early religious experience: "Through the instrumentality of that eminent minister of the Lord Jesus Christ, the Rev. John Collins, he was brought from a state of sceptical doubt and unbelief, into the enjoyment of the clear sunlight of the truth and faith of the Gospel."

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\* Appleton; Drake; Lanman; "Discourses," William B. Sprague; D. W. Clark.

Says Rev. Dr. Sprague: "Not only was he a diligent student of God's Word, but you saw at once that he was familiar with the best writers on practical Religion. . . . The morning that I left his pleasant dwelling, I was obliged to rise early as I had to ride three or four miles; but notwithstanding the haste incident to my departure, he proposed that we should not part, till we had knelt together once more at the domestic altar. Judge McLean was, during his whole religious life, a Methodist; but a Christian of nobler type, or one who was more at home in heavenly places than he, you would have to search for, a long time before you would find him."

He was twice married, first to Rebecca Edwards. A daughter and two sons by this marriage survived him. John McLean, Jr., became clerk of the United States Supreme Court. His second wife was Mrs. Garrard, daughter of Israel Ludlow.



## SAMUEL MILLER.

REPRESENTATIVE IN VERMONT LEGISLATURE, 1797.\*

SAMUEL MILLER was born in West Springfield, Mass., in 1764; died at Middlebury, Vt., April 17, 1810.

“At the age of twelve years, his father, who was a shoemaker, put him to learning his own trade. This, together with agriculture, for which he entertained through life a peculiar fondness, constituted his early employment.”

He applied himself to books, and without instruction gained a considerable knowledge of geometry, navigation and surveying.

In 1785 he began the study of law in Wallingford, Vt.; was licensed to practice by the Rutland County Court at their March term in 1789; and in May following settled in Middlebury.

He represented the town in the State Legislature in the year 1797; was one of the founders of Middlebury College; and was a member of the Vermont Missionary Society. In the year 1801, the Corporation of Yale College conferred on him the honorary degree of Master of Arts.

“In the fall of the year 1805, when surrounded by worldly prosperity, when religion could not be said to be fashionable in Middlebury, and when no earthly motive can be conceived to have influenced his determination, he made a public profession of his faith, and avowed himself an humble follower of the cross. From that time he took a very active and decided part in the cause of his Lord and Master.”

To a friend in Boston, he writes from Middlebury, December 6, 1809: “This village has, for six or eight weeks past, thanks to

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\* “Vermont Adviser,” v. 2; “Panoplist”; Librarian of State Library.

the God of all grace, experienced an effusion of the Holy Spirit, in a most remarkable degree. I have no knowledge of a more powerful work of Divine grace, in any part of New England. It has hitherto been confined to this village, and almost entirely to a circle not exceeding half a mile each way from the meeting-house. It is principally among the youth of both sexes. The college has shared largely in the blessing. There has been nothing enthusiastic or wild; but it is a still, yet solemn thing . . . No particular external means had been used, to which infidels can ascribe this work. Their mouths appear to be stopped, and little opposition is made. Some who have been most accustomed to oppose, and express their bitterness against Christians, are subjects of the work. We have hopes of fifty or sixty, as already enjoying the blessing of a new heart. The college at this time consists of about eighty students, seventeen of whom were professors of religion before this recent attention. They now reckon nearly fifty. Let me solicit the prayers of yourself, and all your Christian friends, that God will be pleased to continue the present glorious effusions of his Spirit among us, and that the same may spread through the world."

To Middlebury College, Mr. Miller made liberal gifts; and by his will, he bequeathed to the Congregational Society of the town, one thousand dollars; to the Vermont Missionary Society, five hundred dollars.

## EDWIN DENNISON MORGAN.

GOVERNOR OF NEW YORK, 1858-1862.\*

JAMES MORGAN, the first American ancestor, was born in Wales 1607; came to Boston with two younger brothers, 1636; removed to Pequot, now New London, Conn.; seven years later removed to Groton, Mass., where he died in 1685.

Edwin D. Morgan, in the eighth generation of this descent, was born in Washington, Berkshire County, Mass., February, 1811; died in New York, February 14, 1883.

In 1822 the father, Jasper Morgan, removed with his family to Windsor, Conn. Edwin in his early years worked at farming, and in winter attended the village school. At the age of seventeen he became a clerk for his uncle, Nathan Morgan, a wholesale grocer in Hartford, with fifty dollars compensation the first year, seventy-five dollars the second, and one hundred dollars the third. His excellent habits, energy and ability, won favor with his employer. Before the expiration of his third year of service he made his first visit to New York, and was directed to make purchases of tea, sugar and other articles, and a fair amount of corn. On his return he showed his uncle samples of the corn he had bought, and mentioned that as it was selling low, he had purchased three cargoes. In those days in Hartford that was considered an enormous investment, and the uncle declared that he was ruined. "Very well," said the clerk, "you needn't father the transaction if you don't want to, for I have already sold two cargoes of it at a handsome profit." The next morning young Edwin was called into the counting-room and informed that thereafter he should have an interest in the business as a partner. In 1836 he removed to New York, where he established

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\* New York *Tribune*; New York *Evangelist*; Rev. H. J. Van Dyke.

with partners a grocery and commission business, at No. 63 Front Street.

In 1849 Mr. Morgan was chosen an Alderman of New York; in the same year was elected to the State Senate; in 1858 he was elected Governor of New York, re-elected in 1860, and was a Senator in Congress from 1863 to 1869.

He served as director of the Western Union Telegraph Company, the National Bank of Commerce, and the United States Trust Company.

Mr. Morgan was a member of the Brick Presbyterian Church, Fifth Avenue and Thirty-seventh Street, New York. Said his pastor, Rev. Henry J. Van Dyke, "His faith was the deepest source of his strength, the sure pillar of his integrity, the fountain of his kindness and beneficence, the light and comfort of his declining day."

Among the gifts of this individual was \$88,000 for the building of a hall at Williams College, and in 1880 \$200,000 toward the erection of a building for the library of Union Theological Seminary.

He bequeathed \$3,000 to the American Bible Society, \$3,000 to the American Board of Commissioners for Foreign Missions, \$3000 to the American Home Missionary Society, \$2000 to the American Sunday School Union, \$1000 to the American Seamen's Friend Society.

"In appearance Mr. Morgan was tall, dignified and well proportioned, with gray hair and side whiskers, and with a somewhat aristocratic bearing. His features were large and noticeable, and the general expression of his countenance indicated great strength of character."

In 1833 he was united in marriage to Eliza M., daughter of Henry Waterman, a merchant in Hartford. They had one son, Edwin C. Morgan, who died in October, 1881, leaving an only son, Edwin D. Morgan, Jr.

## NATHANIEL MORTON.

SECRETARY OF PLYMOUTH COLONY, 1645-1685.\*

GEORGE MORTON, father of Nathaniel, was a resident of Austerfield, Northern England, and came to Plymouth, Mass., with his family, in 1623. His wife was Sarah, sister of Governor Bradford, and their children were Nathaniel, John, Patience and Ephraim.

Nathaniel Morton was born in England in 1612; died at Plymouth, Mass., June 23, 1685.

He came to America with his father in July, 1623; in 1645 was elected Clerk or Secretary to the Colony Court, and continued in office until his death, a period of forty years. He published a work in 1669, with title page bearing the following :

"New England's Memorial: or a brief relation of the most memorable and remarkable passages of the Providence of God, manifested to the Planters of New England in America: with special reference to the first Colony thereof, called New Plymouth.

"Deut. viii. 2, 16.—'And thou shalt remember all the way which the Lord thy God led thee, this forty years in the wilderness.'"

Six editions of the work were published; the first at Cambridge, 1669; second, Boston, 1721; third, Newport, 1772; fourth, Plymouth; fifth, with notes by John Davis, Boston, 1826; sixth, with notes by the Congregational Board, Boston, 1855.

Mr. Morton held a kind appreciation of worthy ministers of the Gospel. Of Rev. Mr. Lothrop, first pastor of the church in Scituate, he writes: "He was a man of a humble heart, lively in dispensation of the Word of God, studious of peace, furnished with godly contentment." Of Rev. Thomas Shepard, first pastor of the church in Cambridge: "He was a soul-searching minister of

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\* John Davis, in "New England's Memorial"; Sprague's "Annals of American Pulpit."

the Gospel." Of Rev. Jonathan Mitchell, who succeeded Mr. Shepard at Cambridge: "He was a person that held very near communion with God; eminent in wisdom, humility, love, self-denial, of a compassionate and tender heart, a mighty man in prayer."

Mr. Morton was married first to Lydia Cooper, by whom he had eight children, two sons who died in childhood, and six daughters, all of whom were married in Mr. Morton's lifetime; second, to a widow, named Ann Templar, of Charlestown.

## FREDERIC NASH.

JUDGE OF SUPREME COURT OF NORTH CAROLINA, 1844-1858.\*

ABNER NASH, of Welsh descent, father of Frederic, was Governor of North Carolina in 1779, was member of the Continental Congress from 1782 to 1786.

Frederic Nash was born at Newberne, N. C., February 9, 1781; died at Hillsborough, December 4, 1858.

He graduated at New Jersey College in 1799, and entered the profession of the law. He served several years in the North Carolina Legislature; was a Judge of the Superior Court from 1818 to 1826; and from 1836 to 1844, when he was made Judge of the Supreme Court.

He reveals his interest in matters of religion in a letter which he penned concerning Rev. Robert H. Chapman, and recorded in Sprague's "Annals," as follows:

"RALEIGH, February 17, 1857.

" . . . I knew Dr. Chapman well and loved him much. When he came to this State to preside over our college he resided with me nearly three months before he went to Chapel Hill. . . . Not specially calculated to shine as a professor, the pulpit was his appropriate place. More highly gifted with power on his knees than any man I ever knew, his public prayers warmed the hearts of all who heard him. I have met with no man, unless perhaps the late Dr. Nettleton was an exception, who seemed to me to exceed Dr. Chapman in a deep and spiritual acquaintance with the Word of God. . . ."

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\* Wheeler's "History of North Carolina"; Lanman; Sprague.



## FRANCIS NICHOLSON.

GOVERNOR OF VIRGINIA, 1690-1692.\*

"HISTORY of the Narragansett Church," page 392, presents Mr. Nicholson in brief as follows :

"The original founder, and first principal patron of Trinity Church, in Newport, was Sir Francis Nicholson. He was by profession a soldier; was Lieutenant-Governor of New York under Sir Edmond Andros, and at the head of the administration of that colony from 1687 to 1690, at which time he was appointed Governor of Virginia, and held the office two years. From 1694 to 1699, he was Governor of Maryland, after which he was again Governor of Virginia. He commanded the British forces sent to Canada in 1710, and took the important fortress of Port Royal. In 1713 he became Governor of Nova Scotia, and in 1720 Governor of Carolina. He returned to England in June, 1725, and died in London in 1728."

From all that history reveals, Mr. Nicholson, it would seem, was a man of humble spirit and of large benevolence.

"Account of the building of St. Paul's Church, Chester, Province of Pennsylvania," reveals the following :

". . . . There is yet one generous patron and benefactor to the whole infant church in North America, 'twere a crime to forget or conceal. We mean the Hon. Francis Nicholson, whose liberality to this and other churches on this main, deserves the highest encomium. We may safely say no man parted more freely with his money to promote the interest of the Church in these parts, nor contributed so universally towards the erection of Christian synagogues in different and distant plantations of America."

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\* "History of the Narragansett Church"; "Historical Collections, American Colonial Church, Pennsylvania"; Same, Massachusetts.

A communication to the "Society for the Propagation of the Gospel in Foreign Parts," dated London, 1707, and signed by Evan Evans, contains a similar paragraph.

" . . . . Nor must I omit among the number of benefactors, the noble and generous Colonel Nicholson, who has by his large contributions and other remarkable instances of his zeal for the glory of God and good of souls, shown of what advantage to religion the influence and example of one good man is."

One more communication and in the same line.

"We return you humble thanks for the twenty pounds we have received from General Nicholson, whose piety and unbounded charity needs no encomium."

## MOSES FIELD ODELL.

REPRESENTATIVE IN CONGRESS, 1861-1865.\*

MR. ODELL, of Huguenot descent, was born in Tarrytown, N. Y., February 24, 1818; died in New York City, June 13, 1866.

He received a common school education, engaged in business as a clerk, and served as Assistant Collector of New York City under President Polk.

In 1861 he was elected a Representative from New York to the Thirty-seventh Congress, serving as Chairman of the Committee on the Treasury Department; was re-elected to Congress, and served on the Committee on Military Affairs. In 1865 he was appointed by President Johnson Navy Agent for the port of New York.

He was a man of rare business habits, and universally respected. His total abstinence principles were known at Washington as well as at home. He was religiously trained and a member of the Sunday-school from his childhood.

"He gave his heart to God when twenty-eight years of age, became connected with the Sands Street Methodist Church, Brooklyn, and was its Sunday-school Superintendent. He was a good singer, and pre-eminently successful as a leader of social meetings. For a number of years he was actively connected with the Missionary Board."

"Many successful business men have said: 'He gave me counsel and assistance, when I was one of his Sunday-school boys.' 'He was the best friend I ever had.'"

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\* Lanman's "Biographical Annals"; Warriner's "History of the Old Sands Street Methodist Church," Brooklyn.





GENERAL OGLETHORPE.

# JAMES EDWARD OGLETHORPE.

FOUNDER OF GEORGIA, 1733.\*

THEOPHILUS OGLETHORPE, father of James Edward, was Major-General of the army of King James the Second, and a member of Parliament. In religious opinions he was a Protestant. He purchased a seat called West Brook Place, in Surrey County, a little to the south and east of London. He married Eleanor, daughter of Richard Wall, of Ragane, in Ireland, by whom he had seven children, three sons and four daughters. Lewis, the eldest son, inherited his father's estate.

James Edward Oglethorpe, third son of Theophilus, was born in London, December, 1698; died at Cranham Hall, Essex County, June 30, 1785. The parish register of St. James, London, which gives the date of his birth, records his baptism as occurring the day following his birth.

In early manhood he was employed in military service on the continent. In 1722 he returned to England, and in the same year was elected to Parliament from the borough of Hazelmere, which he continued to represent for a long term of years.

In June, 1732, twenty-one individuals, among them five clergymen of the established church, became a body corporate, by the name and style of "Trustees for establishing the colony of Georgia in America." Having obtained their charter, they held a meeting in July, and organized themselves according to the provisions of the instrument. Men were appointed to solicit and receive subscriptions. The Trustees met every week to receive benefactions and digest plans.

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\* "Georgia Historical Collections," v. 1; Stephens' "History of Georgia"; McCall's "History of Georgia"; Strobel's "History of the Salzburgers"; "Biographies of Oglethorpe, Harris, Wright."

On the third of October it was resolved to send over a company of a hundred and fourteen persons, men, women and children. The company was to comprise "such as were in decayed circumstances, and thereby disabled from following any business in England, and who if in debt had leave from their creditors, and such as were recommended by their ministers, churchwardens, and overseers of their respective parishes."

On the sixteenth of November, these emigrants embarked on board the ship *Anne*, Captain Thomas, accompanied by Mr. Oglethorpe, going forth at his own expense, Rev. Dr. Herbert, who volunteered his services as missionary, and a gentleman from Piedmont, engaged by the Trustees to instruct the people in the art of winding silk.

"The friends of the undertaking put on board this first ship, one hundred and fifteen Bibles and Testaments, one hundred and sixteen Common Prayer Books, seventy-two Psalters, three hundred and twelve Catechisms, fifty-six copies of Bishop Gibson's Family Devotions, beside four hundred and thirty-seven other religious volumes."

Their ship arrived at Charleston January 13, 1733. Mr. Oglethorpe was clothed with power to exercise the functions of a Governor over the new colony.

From camp near Savannah, the tenth of February, he writes a letter to the Trustees in London, and says: "Our people arrived at Beaufort on the twentieth of January, where I lodged them in some new barracks, whilst I went myself to view the Savannah river. I fixed upon a healthy situation about ten miles from the sea."

He soon writes another letter to the Trustees and says: "Our people are all in perfect health. I chose the situation for the town upon high ground—the soil dry and sandy—and springs coming out of the side of the hill. I pitched upon this place not only for the pleasantness of the situation, but because I thought it healthy. It is sheltered from the western and southern winds (the worst in this country) by vast woods of pine trees, many of which are a hundred feet high."

A small fort was erected on the bank of the Savannah river, and some guns were mounted. The men began at once to fell



trees and build huts, while Oglethorpe encouraged them by personal exposure and work.

He formed them into a company of militia, appointed officers and furnished them with arms. He exercised them from time to time in presence of the Indians, and as they had been disciplined in London, they performed their exercises with skill.

Having put his colony in condition for comfort and defence, he next undertook to deal with the natives for a share of their landed possessions. He found an Indian woman named Mary, who had married a trader from Carolina by the name of Musgrove, and who could speak both the English and Creek languages. Perceiving that she might be made useful as an interpreter, he first purchased her friendship with presents, and then allowed her a salary of one hundred pounds a year, as reward for her services. By her assistance, he summoned a meeting of the chiefs to hold a congress with him at Savannah. At this congress fifty chiefs were present. He pictured to them the power, wisdom and wealth of the English nation, and the advantages that would accrue to themselves from connection and friendship. As they had plenty of lands, he hoped they would freely resign a share of them to his people, who were come to settle among them for their benefit and instruction. Having distributed some presents, which was then considered as a necessary preliminary to a treaty of peace, an agreement was instituted.

Tamochichi, in the name of the Creek Nation, addressed Mr. Oglethorpe as follows :

“ Here is a little present. I give you a Buffalo’s skin, adorned on the inside with the head and feathers of an Eagle ; which I desire you to accept, because the Eagle is an emblem of speed and the Buffalo of strength. The English are swift as the bird and strong as the beast ; since like the former they flew over vast seas to the uttermost parts of the earth, and like the latter they are so strong that nothing can withstand them. The feathers of the Eagle are soft, and signify love ; the Buffalo’s skin is warm and signifies protection ; therefore I hope the English will love and protect their little families.”

Oglethorpe accepted the present, and a treaty was concluded to the satisfaction of both parties.

Taking with him a number of Indians and other persons, Mr. Oglethorpe departed from Savannah in the winter of 1734, and arrived in England early the following spring. The Trustees were encouraged by his representations concerning the new colony, and took steps to secure further emigration. Their funds had increased by a grant from the British Parliament of £26,000.

In July, 1735, they announced that provision would be made for transportation of a given number of suitable persons. To the Salzburgers in Germany they made special overtures. They invited one hundred from the city of Ratisbon to remove to Georgia, engaging to give them a free passage, with an ample supply of sea stores, and a freehold of fifty acres of land to each settler; together with such an outfit of clothes, tools, and farming utensils as might be deemed necessary. They chartered two ships, the *Symond* of two hundred tons, and the *London Merchant*, of the same burden. Two hundred and twenty-seven names in all were enrolled. Among the company were twenty-seven Moravians, under care of one of their bishops, the Rev. David Aitschman; Mr. Oglethorpe himself; and Messrs. John and Charles Wesley, the former by invitation of Oglethorpe, to engage in the work of the Gospel among the Indians.

The Spaniards laid claim to Georgia, and an invasion occurred.

Their force comprised one regiment of dismounted dragoons, a Havana battalion consisting of ten companies of fifty men each, ten of one hundred men each of Havana militia, one regiment of artillery, one of St. Augustine militia, one of negroes officered by negroes, one battalion of mulattoes, ninety Indians, six hundred marines, and one thousand seamen; making in all a force of over five thousand men, commanded by Montiano, Governor of St. Augustine, and brought to Georgia in fifty-six vessels. The command of Oglethorpe consisted of only six hundred and fifty-two men, including Indians and militia.

For fifteen days Oglethorpe resisted the enemy, and at last compelled him to retreat. Concerning this victory, the Rev. George Whitefield remarks: "The deliverance of Georgia from the Spaniards is such as cannot be paralleled, but by some instances out

of the Old Testament." Oglethorpe received congratulations from Governors of New York, New Jersey, Pennsylvania, Maryland, Virginia and North Carolina. And by reason of this victory, he issued a proclamation for a day of public thanksgiving.

"Almighty God has at all times displayed his power and mercy . . . in the protection of godly rulers and people, who have acknowledged and served him. They came out against us . . . but fear came upon them, and they fled at his rebuke. . . . Not our strength or insight hath saved us, our salvation is of the Lord. . . . I hereby appoint that the twenty-fifth day of this month should be held as a day of public thanksgiving to Almighty God for his great deliverance, and the end that is put to this Spanish invasion. And I enjoin that every one observe this festival in a Christian and godly manner; abstaining from intemperance and excess, and from all extravagant signs of rejoicing.

"Given under my hand and seal, this twenty-first day of July, at Fredrica, in Georgia, in the year of our Lord one thousand seven hundred and forty-two.

"JAMES OGLETHORPE."

In the year 1743 Oglethorpe left Georgia for England. He served several years as member of Parliament, devoting his vacations to his estate. In 1765 he was made General of all his Majesty's forces, and for many years was at the head of the army list as the oldest general officer in Great Britain.

Hannah More, writing to her sister, thus speaks of Oglethorpe, when he is past eighty years old: "I have got a new admirer, and we flirt together prodigiously . . . The finest figure you ever saw. . . . His literature is great, his knowledge of the world is extensive, and his faculties as bright as ever."

"Oglethorpe's self-denial and humility, his concern for the welfare of others, his varied knowledge and experience, the simplicity and dignity of his conduct, together with his chivalrous spirit and unfeigned piety, have but few parallels in the history of human life."

He was united in marriage to Elizabeth, only daughter of Nathan Wright. "Many and continual were her acts of charity and benevolence."

## DANIEL OLIVER.

MEMBER OF HIS MAJESTY'S COUNCIL, MASSACHUSETTS.\*

CAPT. PETER OLIVER, father of Daniel, "was a gentleman of good repute in his day, and one of the principal founders of the South or Third Church in Boston, May, 1669."

Daniel Oliver, youngest son of the above, was born in Boston, February, 1663; died there July, 1732.

"He was for many years a Justice of the Peace, was one of his Majesty's Council for the Province, was also one of the most considerable merchants of Boston."

"He was born of religious parents, and the Spirit of Grace wrought and bent his heart for God in his early days."

"His custom was to rise up very early, and to read the Scriptures and other books of piety, alone, and pray and converse with God."

"His family, with the happy assistance of his worthy consort, he always kept in excellent order. Here he not only daily read the Scripture and prayed, but he charged his household to walk in the paths of piety."

"He first and early begins with religion; he then with forecast, care, and diligence, applies himself to his secular business."

"He loved and chose the religious for his dear companions. He avoided the taverns as places of great temptation and expense of time. When others resorted to them, he chose rather to go wherever he heard of any exercise of piety."

"He loved the conversation of ministers and sober scholars. His table was always free."

"He had nothing of an overbearing or assuming spirit. His words in conversation were not many, but wise. And there was

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\* "Discourse," by Rev. Thomas Prince.

an unusual mixture of strictness and gentleness in him. The latter so tempered the former as took off all its disagreeable view. And we were rather ashamed than afraid of his reprehensions."

"He was remarkable for attending the lectures in the neighboring towns, by which he at once relieved himself of the weight of business, promoted the health both of body and soul, informed himself of the state of Religion and Providence, and met with fresh occasions of doing some good. And he had so careful and exact a foresight, and so happy a faculty in ordering matters, that as he went out in season, he returned in season, and let not his business suffer or run behindhand, by his going abroad. There was no moving him from his exact and regular manner of living."

"He was always noted for being strictly just and punctual in all his dealings. Some thought him rather too nice in this to a penny. Considerate in making a promise, conscientious to remember and keep his word, and to discharge the trusts both of a public and private nature, which either the Town or Government, or his friends, had reposed in him."

"He was remarkably careful for paying his laborers, when they first came for their dues. And he would often rebuke his friends for putting them off, and tell them:—The poor's time was their money and their necessary subsistence: and 'twas a great injustice and hardship therefore, to make them spend their time in coming for what was their own, for what they had earned, and 'twas likely very much wanted."

"He was of a very sympathizing heart. He used to finish his secular business by Saturday noon, and spend the rest of the day in visiting the sick in the neighborhood."

"There was no employment in which he took more pleasure than in being Overseer of the Poor of the Town. He would often visit them and inquire into their cases; especially in times of sickness and sorrow. The meanest was not beneath his notice. He was concerned especially for the training up of their offspring, to reading, religion and business. He has sometimes himself maintained a school of thirty of their children; and he excited others to follow him in the same kind of extensive charity. He built a considerable house for the purpose at his own expense."

“Lowly in his own eyes ; backward to appear and speak in public ; scarce persuaded to continue in his Majesty’s Council, lest he should hinder the choice of others whom he thought more able to serve his country there.”

Mr. Oliver married in April, 1696, Elizabeth, second daughter of Andrew Belcher, father of Governor Belcher, by whom he had three sons, Daniel, Andrew and Peter. “He brought up all his sons to the college.” The *Boston Gazette* of June 2, 1735, thus speaks of Mrs. Oliver. “To her excellent good sense and wit and superior education, she added all the ornaments and virtues of the Christian life. She was admired for her rare discretion, her excellent economy. . . . She abounded in pity and charity to those who wanted ; was a faithful and beneficent friend ; discharged all the offices of a wife and mother in such a manner as to be an eminent pattern to others. In her exalted station she greatly honored religion, by despising the growing vanities of the present age, by a constant and grave attendance on all the duties of divine worship, by countenancing the ministers of it, and by a regular life.” The Rev. Mr. Prince thus speaks of her last sickness : “She expressed a lively faith and hope in the All-merciful and Almighty Saviour. . . . To her brother, the Governor, when expressing the hope of her reviving and recovery the night before her departure, she said : ‘*No ! Brother, not for a thousand worlds !*’”



## THEOPHILUS PARSONS.

CHIEF-JUSTICE OF MASSACHUSETTS, 1806-1813.\*

MOSES PARSONS, father of Theophilus, a native of Gloucester, graduated at Harvard College in 1736, taught a school at Gloucester, and in the mean time studied theology under the direction of the minister of the place, Rev. John White. "Successful as a teacher, he rendered important service to his pupils as a spiritual guide in a season of unusual attention to religion." He was ordained pastor of the church at Byfield, Mass., in 1744, and continued his ministry with this people nearly forty years. He married Susanna Davis, of Gloucester, by whom he had nine children, six sons and three daughters. "As an instance how times have changed," says his grandson, "I may say that on a salary of one hundred pounds lawful money, \$333.33, and a good farm, he educated three sons in Harvard College, and always lived liberally, and entertained a great deal of company."

Theophilus Parsons was born at Byfield in 1750; died at Boston in 1813.

He graduated at Harvard College, studied law with Judge Bradbury, of Falmouth, Me., at the same time taught the grammar school of the place, and in 1777 opened an office in Newburyport. Here his practice increased until it embraced most of the New England States.

In 1779 he was a member of the convention which formed the constitution of Massachusetts, and in 1789 was member of the State convention which adopted the constitution of the United States.

In 1800 he removed to Boston, and in 1806 assumed the

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\* Sprague's "Annals of the American Pulpit"; "Memoir of Theophilus Parsons," by his Son.



duties of Chief-Justice, using this language : " I have concluded to accept the office of Chief-Justice of the Supreme Judicial Court of the Commonwealth ; and relying on the aid of that Being who is the fountain of justice, I will endeavor to discharge the duties thus imposed on me with integrity and impartiality, so long as the claims of my family for support will allow." He left a lucrative practice, and the salary of his new position was raised from twelve hundred and thirty-three dollars, to twenty-five hundred dollars.

Mr. Parsons was prompt at business, and allowed no waste of time by his brethren.

At a Court in Cambridge, Mr. Bigelow, the leading counsel of the county, arose with papers before him and began. Soon Mr. Parsons said : " Brother Bigelow, don't waste your time on that point ; there is nothing in it." And so of the next and the third. Said Mr. Bigelow, " I regret that I am unable to please the Court this morning." " Brother Bigelow," said Mr. Parsons, " you please the Court when you are right." And the case was dismissed.

He carried the appearance of candor.

In one of his cases, when a young man, and little known, when it came his time to argue, he put one foot in his chair, and with an elbow on his knee, leaned over and began to talk. " Pretty soon," says the informant, " I thought I understood him. He was winding that jury round his fingers. He made no show ; he did not talk long. He got a verdict at once ; and when the jury were dismissed, one of them said : ' Who is this Mr. Parsons ? He is not much of a lawyer, but he seems to be a real good sort of a man.' "

He took the law into his own hand when necessary.

Having been at Hartford on business, he finished on Saturday night ; and as there were signs that winter was breaking up, and he was in a close carriage on runners, he prepared to leave on Sunday. The innkeeper told him he would be arrested ; but he concluded to take his chance. After going a few miles, the tithing man came up and ordered him to stop. Mr. Parsons said he should obey the law, and directed his driver to draw up to one side of the road, fasten the reins where he could reach them from

within, and come inside. The tithing-man inquired what all this meant. "It means," said Mr. Parsons, "that the law authorizes you to stop me, and you have stopped me." "But I want you to turn back with me." "Perhaps so; but I prefer to do what the law requires." The officer muttered as he turned away: "I might have known I should never catch you," thus satisfying Mr. Parsons that the man had been sent out purposely to "catch him," as a signal application of the law.

He could bring his knowledge of Scriptures to his aid.

At the convention, assembled to act upon the adoption of the United States Constitution, a clergyman objected to the instrument, on the ground that the name of God was not mentioned. Mr. Parsons replied that such an argument would go so far as to destroy the authority of one of the most interesting books in the Bible. The astonished clergyman asserted that no such book could be found. He was requested to read the book of Esther, where in truth the name of God could not be found directly, or by any appellation of Godhead.

Mr. Parsons is represented as never making any charge against, or accepting any fee from a widow or minister of the gospel; as kind and affectionate in his family relations; as sparing in attendance upon dinner parties and social gatherings; as possessing fine conversational talent, when inclined to use the same, being sometimes provokingly silent; as being fond of the horse and keeping a cow of the best kind.

The following is the testimony of Judge Parker to the religious character of Mr. Parsons:

"About three months before the Chief-Justice died, I had a conversation with him upon the subject of the Christian religion, and particularly upon the proofs of the resurrection contained in the New Testament. He told me that he felt the most perfect satisfaction on that subject; that he had once taken it up with a view to ascertain the weight of the evidence, by comparing the accounts given by the four Evangelists with each other; and that from their agreement in all substantial and important facts, as well as their disagreement on minor points, considering them all as separate and independent witnesses, giving their testimony at

different periods, he believed that the evidence would be considered perfect, if the question was tried at any human tribunal. I then did not know that he had made a public profession, and I asked him why he had not thus testified his belief. He told me that he had postponed it a great while, because the general state of his health would prevent him from attending public worship regularly, and occasion absence on communion days; but that two or three years ago, he had made up his mind to do his duty in joining the church, and as much of his duty as he could, in attending upon the ordinance; and he accordingly joined the church of which President Kirkland was then the pastor."

The son, Theophilus, writes as follows of Mr. Parsons:

"He had many books of a religious cast and read them; and he was a critical student of the Bible. He brought up his family in a somewhat strict observance of the ordinances and exercises of religion. Sunday was observed as a Sabbath, with I think more exactness than in any other family that I knew. His books were put away, and his table cleared on Saturday night; and although he passed all his home hours, on Sunday, as on other days, in reading and writing, the books he chose were not those of his week days. He required the same thing of his family. Not only must the light reading of the week be given up, but the books themselves must be put out of sight; not hidden, but fairly put away. And I have no recollection of his ever permitting any riding for pleasure on any part of Sunday, although he always kept horses, which were freely used by the family on other days."

"An eminent merchant in Boston told me that he once had a very important question, in which foreign correspondents were interested to a large amount, and upon which he needed immediate advice; and he determined to ride to Newburyport and see my father, whom he always consulted. He rode there on Sunday, changing horses at Ipswich that he might return at night, as he must act upon the advice he received on Monday. He found my father in his study, and began to state his case. 'Stop there,' said my father; 'I will not hear another word to-day.' 'But I must

be back in Boston to-night.' 'Very good, you can go, and get the advice of somebody else. I will not attend to business on Sunday.' The merchant pressed and urged him, but to no purpose, until my father said: 'This much I will say to you without knowing your case or charging a fee. Do you want to know about the law of it, or the justice of it?' 'About the law of it only; for the moral right and wrong are plain enough.' Then said my father, 'I will answer you thus: if you will take upon yourself the responsibility of deciding what course is morally just and right, I will take the responsibility of holding that course to be the legal one.' The merchant retired, acted upon this counsel, and found himself in the right."

Mr. Parsons married January 13, 1780, Elizabeth, daughter of Judge Greenleaf. His son, Theophilus, graduated at Harvard College, became professor of law in Harvard Law School, and was the author of several volumes.

## SAMUEL PENHALLOW.

CHIEF-JUSTICE SUPERIOR COURT OF NEW HAMPSHIRE, 1717-1726.\*

SAMUEL PENHALLOW was born at St. Mabon, Cornwall County, England, July 2, 1665; died at Portsmouth, N. H., December 2, 1726.

His father was attached to the Puritan interest, and was intimate with Rev. Charles Morton, rector of the parish of Blisland. This Mr. Morton, silenced for not conforming to the rites and ceremonies of the established church, removed to Newington-Green, near London, and there opened a school for the instruction of youth. The school continued about three years, and then was broken up through the authorities of the Church, who were unwilling that dissenters and Puritans should be employed in the work of educating the young. Samuel, at nearly eighteen years of age, became a member of this school, and continued a pupil during the three years of its existence. Mr. Morton determined to take refuge in New England, and invited Penhallow to accompany him. Receiving the consent of his parents, he embarked with Mr. Morton, and arrived in this country in July, 1686. Before Penhallow left England, the Society for Propagating the Gospel among the Indians in America, offered him twenty pounds sterling a year for three years, if he would make himself acquainted with the Indian language; and sixty pounds a year, afterwards during life, if he would devote himself to the ministry and preach to the Indians at times.

Soon after arriving in New England, Mr. Morton accepted an invitation to take charge of the church at Charlestown. His old pupil and friend, Mr. Penhallow, was admitted a member of this

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\* "Collections of New Hampshire Historical Society," v. 1; "Annals of Portsmouth."

church, expecting to devote himself to the ministry. Political troubles came on, he abandoned this design, and became a resident of Portsmouth, N. H. Here he engaged in trade, and became a man of wealth.

He was early appointed a Magistrate in Portsmouth, and in the execution of this office was prompt and firm, and literally "a terror to evil doers." In 1714 he was appointed a Justice of the Superior Court of Judicature; in 1717 was made Chief-Justice of the same Court, holding the office for nine years or until his death. He likewise held for a number of years the office of Treasurer of the Province.

"He transferred his connection from the church in Charlestown to that in Portsmouth in 1717. As a professor of religion he was exemplary, charitable to the poor, and hospitable to strangers."

He was the author of "Indian Wars of New England," printed at Cornhill, Boston, 1726, reprinted in "New Hampshire Historical Collections."

His wife was Mary, daughter of John Cutt, President of New Hampshire Province.

## WILLIAM PENN.

FOUNDER AND GOVERNOR OF PENNSYLVANIA, 1681.\*

GILES PENN, grandfather of William, was a Captain in the Royal Navy.

William Penn, son of Giles, born in 1621, followed the profession of his father, and became a distinguished naval officer. At an early age he commanded the fleet which Oliver Cromwell sent against Hispaniola. He was the author of several tracts on the naval service, some of which are preserved in the British Museum. He married Margaret, daughter of John Jasper, merchant of Rotterdam, "a woman of noble and religious character." There seems to be no evidence that he himself, in the prime of his days sustained the Christian's character. The following, however, is a portion of the inscription recorded on his monument, which is to be seen at Radcliffe church, in the city of Bristol. "Thus he took leave of the sea, his old element, but continued still his other employs till 1669; at that time, he withdrew, prepared, and made for his end; and in much peace, arrived and anchored in his last and best port."

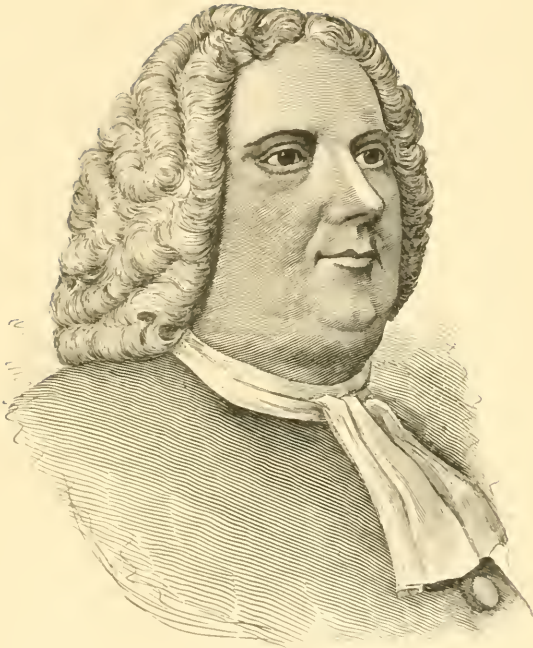
William Penn, son of William, was born in London, parish of St. Catharine, on Tower Hill, October 14, 1644; died at Ruscombe, Berkshire County, July 30, 1718.

At an early age, he was sent to a free grammar school at Chigwell, Essex County. Here he gave evidence of promising talents, and here his mind was seriously impressed on the subject of religion. At the age of fifteen, he became a student at Oxford. He advanced rapidly in learning, cultivated the friendship of

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\* "Memoirs of the Private and Public Life of William Penn," by Thomas Clarkson, 1814; Jannay's "Life of Penn"; Hazard's "Annals of Pennsylvania"; "Penn's Works, 1726"; "The Select Works of William Penn," 1782.





WILLIAM PENN.



students most distinguished for talents and virtue, and gave suitable attention to sports and athletic exercises. Nor did he forget the religious impressions which he had received at the former school. These impressions had been strengthened by the preaching of Thomas Loe, a layman, who had formerly belonged to the University, but had then become a Quaker. Penn inclined to the Quaker belief, as did several of his fellow students. They withdrew from the established worship and held meetings of their own, in consequence of which a fine was imposed by the college officers. This did not deter their opposition. Penn engaged the co-operation of certain of his number, and fell upon those students who appeared in surplices, and tore them over their heads. The college took it up, and William and his associates were expelled. The young man returned home, and his father received him coldly. He resolved to send him to France, with the hope that the gayety of French manners might correct the growing gravity of his mind. Accordingly, in 1662, he went abroad in company with certain persons of rank, and resided for a time in Paris. But in the providence of God his journey did not serve the purpose which the father intended. He spent several months at Saumur, and there enjoyed the instruction of Moses Amyrault, a Protestant minister and professor of divinity, honored by both Calvinists and Catholics. His works, "Apology for his Religion," "Treatise on Free Will," "Exaltation of Faith and Abasement of Reason," had been widely circulated and read.

"In 1668, being then twenty-four years of age, William Penn came forth in the character of a minister of the Gospel, having joined in membership with the Quakers." Henceforth he exercised his gifts as preacher, author, superintendent of estates left him by his father, and legislator. As late as the year 1698 we find the following minute concerning him. "During his stay at Cork, he held several meetings which were crowded beyond former example. Of one in particular, Thomas Story writes in his journal: 'The Lord was mightily with him on that day, clothing him with majesty, holy zeal, and divine wisdom, to the great satisfaction of Friends there, and admiration and applause of the people.'"

The charter constituting William Penn proprietary of Pennsyl-

vania was signed March 4, 1681. "Some debts being due to his father, at the time of his death, from the crown, and as there was no prospect of an early payment in any other mode, Penn solicited a grant of lands in America." The instrument reads:

" . . . Know ye therefore, that we, favoring the petition and good purpose of the said William Penn, and having regard to the memory and merits of his late father, in divers services, and particularly to his conduct, courage, and discretion, under our dearest brother James, Duke of York, in that signal battle and victory fought and obtained against the Dutch fleet commanded by the Hur Van Opdam, in the year 1665: in consideration thereof . . . have given and granted, and by this our present charter, for us, our heirs and successors, do give and grant unto the said William Penn, his heirs and assigns, all that tract or part of land in America, etc."

This document, embracing twenty-three articles written on parchment, is in the office of the Secretary of State at Harrisburg. The top of the first page exhibits a finely executed likeness of his Majesty, in good preservation.

Having received the charter, Mr. Penn writes to his friend Robert Turner, 5th of third month of 1681.

" . . . This day my country was confirmed to me under the great seal of England. . . It is a clear and just thing, and my God that has given it me, through many difficulties, will I believe, bless and make it the seed of a nation. I shall have a tender care to the government, that it will be well laid at first. No more now, but dear love in the truth.

"Thy true friend,

"WILLIAM PENN."

Within a month from the dating of the charter, the king issued a declaration, addressed to the inhabitants and planters of Pennsylvania, stating the grant that had been made, and enjoining all due obedience to William Penn, his heirs and assigns, as absolute proprietaries and governors. Penn prepared the following, "for the inhabitants of Pennsylvania, to be read by my deputy."

"MY FRIENDS:

"I wish you all happiness here and hereafter.

"These are to let you know that it hath pleased God, in his providence, to cast you within my lot and care. It is a business that, though I never undertook before, yet God has given me an understanding of my duty, and an honest mind to do it uprightly. I hope you will not be troubled at your change, and the

king's choice, for you are now fixed at the mercy of no governor that comes to make his fortune great; you shall be governed by laws of your own making, and live a free, and if you will, a sober and industrious people. . . . In five months, I resolve, if it please God, to see you. In the mean time pray submit to the commands of my deputy, so far as they are consistent with the law, and pay him those dues that formerly you paid to the order of the governor of New York, for my use and benefit, and so I beseech God to direct you in the way of righteousness, and therein prosper you, and your children after you.

"I am, your true friend,

"WILLIAM PENN.

"LONDON, eighth of the month called April, 1681."

In due time, Penn writes the following letter to the Indians, "the original of which," according to Mr. Hazard, "was read a few years ago [1850] to the Penn Society of Philadelphia."

"LONDON, the 18th of the 8th month, 1687.

"MY FRIENDS:

"There is a Great God and Power that hath made the World and all Things therein, to whom you and I and all People owe their Being and Well-being, and to whom you and I must one Day give an Account for all that we do in this World: This Great God hath written his Law in our Hearts, by which we are taught and Commanded to love, and help, and do good to one another, and not to do Harm and Mischief one unto another. Now this Great God hath been pleased to make me concerned in your Part of the World, and the King of the County where I live hath given me a great Province therein, but I desire to enjoy it with your Love and Consent, that we may always live together as Neighbors and Friends. . . . I shall shortly come to you, . . . in the mean time I have sent my Commissioners to treat with you about Land and a firm league of Peace. Let me desire you to be kind to them and the People, and receive these Presents and Tokens which I have sent you, as a Testimony of my good Will to you, and my Resolution to live justly, peaceably and Friendly with you.

"I am your Loving Friend,

"W. PENN."

Having made arrangements for a passage to America in the ship *Welcome*, Mr. Penn addressed a letter to his wife and children, dated "Worminghurst, Fourth of Sixth Month, 1682," and which begins as follows:

"MY DEAR WIFE AND CHILDREN:

"My love, which neither sea, nor land, nor death itself, can extinguish or lessen toward you, most endearedly visits you with eternal embraces, and will abide with you forever; and may the God of my life watch over and bless you, and do you good in this world and forever!—Some things are upon my spirit

to leave with you in your respective capacities, as I am to one a husband, and to the rest a father, if I should never see you more in this world.

“My dear Wife! remember thou wast the love of my youth, and much the joy of my life; the most beloved, as well as the most worthy of all my earthly comforts; and the reason of that love, was more thy inward than thy outward excellences, which yet were many. God knows, and thou knowest it, I can say it was a match of Providence’s making; and God’s image in us both was the first thing, and the most amiable and engaging ornament in our eyes. Now I am to leave thee, and that without knowing whether I shall ever see thee more in this world, take my counsel into thy bosom, and let it dwell with thee in my stead while thou livest.”

Having arrived in America, Mr. Penn bore himself with good judgment, and with strict justice, in his transactions with the Indians, and in conducting the affairs of the new government.

“In May, 1684, he entrusted his government to a council, and in August terminated his first visit to America, by sailing for England, leaving behind him a prosperous colony of 7000 people.”

From on board the vessel, he wrote a letter to Thomas Lloyd and others, which closes as follows :

“And thou, Philadelphia, the virgin settlement of this province, named before thou wast born, what love, what care, what service, and what travail hast here been to bring thee forth and preserve thee . . . O that thou mayest be kept from the evil that would overwhelm thee; that, faithful to the God of thy mercies, in the life of righteousness, thou mayest be preserved to the end. My soul prays to God for thee, that thou mayest stand in the day of trial, that thy children may be blessed of the Lord and thy people saved by his power. My love to thee has been great, and the remembrance of thee affects my heart and mine eye. The God of eternal strength keep and preserve thee to his glory and thy peace. . . .”

The following are among the reflections and maxims of William Penn.

Love Labor: For if thou dost not want it for Food, thou mayest for Physick. It is wholesome for thy Body and good for thy Mind.

We must not pretend to see all that we see, if we would be easy.

It were endless to dispute upon everything that is disputable.  
 Let us be careful to take just ways to compass just things.  
 Zeal dropt in Charity is good ; without it good for nothing.  
 They must first judge themselves, that presume to censure  
 others.

Force may subdue, but Love gains : And he that forgives first  
 wins the Laurel.

The third edition of "The Select works of William Penn," five volumes, 8vo, was published in London, 1782 ; the fourth edition of same, London, 1825. The London edition of 1726, two volumes folio, gives "Collection of the Works of William Penn," and among the publications embraced are the following : "The Author's Life" ; "The Sunday Foundation Shaken" ; "No Cross, no Crown" ; "Primitive Christianity revived in the Faith and Practice of the People called Quakers" ; "A General Description of the Province of Pennsylvania, its Soil, Air, Water, Seasons and Produce" ; "Travels in Holland and Germany." In the last named work, the following passage occurs : "And now, friends, as I have been traveling, . . . the great work of the Lord in the earth has been often presented unto my view, and the day of the Lord hath been deeply upon me, and my soul and spirit hath frequently been possessed with an holy and weighty concern for the glory of the name of the Lord, and the spreading of his everlasting truth. . . ."

Mr. Penn was twice married. He published "Account of the Blessed End of my Dear Wife, Gulielma Maria Penn." His second wife was Hannah Callowhill.



## SAMUEL PHILLIPS.

MEMBER OF MASSACHUSETTS COUNCIL.\*

GEORGE PHILLIPS, early ancestor of Samuel, was born in England; was educated at Cambridge; settled in the ministry at Boxford, Essex County; came to New England with Governor Winthrop, assisted in commencing a plantation at Watertown, and became the first pastor on a salary of £30 a year. Winthrop, speaking of his work here, says: "He was a godly man, specially gifted, and very peaceful in his place." Edward Johnson alludes to Mr. Phillips as "a man mighty in the Scriptures," as one whom "Christ had made hot with zeal for his truth."

Samuel, eldest son of the preceding, educated through the benevolence of the church at Watertown, graduated at Harvard College in 1690, and became minister of the church at Rowley, Mass.

Samuel, son of the preceding, was a goldsmith at Salem; married Mary, daughter of Rev. John Emerson, of Gloucester.

Samuel, son of the goldsmith, graduated at Harvard, 1708, at the age of eighteen; was ordained pastor of the South Church at Andover, October 17, 1711, preaching the installation sermon himself, from Ezekiel iii. 17, and held the charge for sixty years. He married January 17, 1712, Hannah, daughter of John White, of Haverhill, by whom he had five children, three sons and two daughters.

Samuel Phillips, eldest son of the preceding, the subject of this sketch, was born in 1715; graduated at Harvard University in 1734; became a member of the Massachusetts House of Representatives and of the Council of the Commonwealth.

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\* Sprague; Johnson; "Appendix to Discourse," by Rev. Benjamin B. Wisner.

He and his brother, John Phillips, of Exeter, N. H., in 1778 founded the academy at Andover which bears their name, by the gift of several valuable tracts of land, and of £1,614 in money. In the Constitution of the academy the founders provide "that the Mastèr, as the age and capacities of the scholars will admit, shall early and diligently inculcate upon them the Scripture doctrines, of the existence of one true God, the Father, Son, and Holy Ghost ; of the fall of man ; the depravity of human nature ; the necessity of an atonement, and of our being renewed in the spirit of our minds ; the doctrines of repentance towards God, and of faith towards our Lord Jesus Christ."

Mr. Phillips married Elizabeth Bernard, of Andover. They had several children; one only, Samuel, lived to mature age, and is the subject of the following sketch.

## SAMUEL PHILLIPS.

LIEUTENANT-GOVERNOR OF MASSACHUSETTS, 1801.\*

SAMUEL PHILLIPS was born February 5, 1752; died February 10, 1802.

He graduated at Harvard College in 1771, was chosen to represent his native town in the Provincial Congress at Watertown in 1775, and continued in Congress till the adoption of the State Constitution in 1780. On the adoption of the Constitution, he was elected a member of the first Senate, and was continued in that branch of the Legislature till 1801, except in the year succeeding the insurrection, commonly called Shay's Rebellion, when his election was precluded by his mission, with that of two others, to the western counties. He was sixteen years President of the Senate, beginning 1785. In 1801 he was chosen Lieutenant-Governor.

He was one of the original members of the American Academy of Arts and Sciences, incorporated in 1780, and was made Doctor of Laws by Harvard University in 1793.

"In early life he was not ashamed to own himself a disciple of Jesus of Nazareth."

"The humility and fervor, the propriety and eloquence, with which he led the daily devotions of his family, will long be remembered even by his occasional guests."

An instrument signed and sealed by Mr. Phillips, December 12, 1801, directs and binds his heirs and executors to pay to the Trustees of Phillips Academy one thousand dollars, to be by them and their successors always kept at interest; one sixth part

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\* "Discourse," and Notes following the same, by Rev. David Tappan; Appleton's "Cyclopedia of American Biography."

of this interest to be annually added to the principal, and the other five-sixth parts to be laid out in the purchase of pious writings, viz.: "Doddridge's Address to the Master of a Family on Family Religion," Sermons by the same on the Religious Education of Children, the Westminster Assembly's Shorter Catechism, etc., to be annually distributed among the inhabitants of Andover, according to the best direction of said Trustees, assisted by the Congregational ministers of that town. He particularly directs that the above named address on family religion be given to every young man about to enter into a family state. He further directs that whenever the income of this fund shall exceed the objects above specified, the surplus shall be applied to the use of Phillips Academy.

Mr. Phillips was married in June, 1773, to Phebe, youngest daughter of Francis and Mehitabel Foxcroft, of Cambridge. She was accustomed in her youth to repeat the Assembly's Catechism, and for nearly fifty years was a professed disciple of Christ. "Not content with relieving the many who solicited relief, she went about seeking objects of charity, ministering comforts to the sick, afflicted and needy." They had two children, John and Samuel; the latter died in his youth, the former settled in the north parish in Andover.

"Memoir of Hon. Samuel Phillips," by John L. Taylor, was published in Boston in 1856.

## JOHN PHILLIPS.

MEMBER OF NEW HAMPSHIRE COUNCIL, 1774.\*

JOHN PHILLIPS, second son of Rev. Samuel Phillips, of Andover, was born in 1719; died in 1795.

He graduated at Harvard University in 1735, taught school in Andover, and other towns, and finally entered upon mercantile business in Exeter, N. H.

He was appointed one of the Justices of the Peace for the Province of New Hampshire, authorized to act in special cases as Judge of the Superior Court; and in the year 1774 served as member of the State Council.

“He was a ruling elder in the church at Exeter, and was much esteemed as a man eminent for piety. He, with his brother, Samuel, founded and endowed Phillips Academy at Andover, which was incorporated in 1780. In 1789 he further gave to this institution \$20,000. The institution called Phillips Exeter Academy, of which he was the sole founder, was incorporated in 1781, with a fund of £15,000. He bequeathed to this academy two thirds of all his estate.”

He was twice married, but had no children.

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\* “Appendix to Discourse,” by Rev. Benjamin B. Wisner; Allen’s “Biographical Dictionary.”

## WILLIAM PHILLIPS.

LIEUTENANT-GOVERNOR OF MASSACHUSETTS.\*

WILLIAM PHILLIPS, father of William, and youngest child of Rev. Samuel Phillips, of Andover, became a merchant in Boston; served in both branches of the Massachusetts Legislature; was a member of the Convention which drafted the State Constitution, and of that which adopted the Constitution of the United States. For nearly thirty years he sustained the office of Deacon in the Old South Church, and bequeathed \$5,000 to the academy at Andover.

William Phillips, of Boston, was born April 10, 1750; died May 26, 1827.

Being in feeble health in childhood and youth, his educational advantages were limited. In 1773, he visited Great Britain, Holland, and France. Both before and after the Revolution he was engaged in mercantile pursuits in connection with his father.

He served as Representative in the Legislature, and for several years was Lieutenant-Governor of the State, enjoying the friendship and confidence of Governors Strong and Brooks.

He was a man of correct judgment and rare knowledge of human nature. He seldom took part in public debate.

He weighed with scrupulousness the claims of others, and if at any time he found himself in the wrong he would make all the reparation in his power.

He was eminently a domestic man, fond of retirement and of the society of his family and his intimate friends.

"The crowning attribute of his character was piety. He firmly believed in the entire moral depravity of the unrenewed heart. He believed that men are to be justified, neither wholly, nor in

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\* "Discourse," and Appendix to same, by Rev. Benjamin B. Wisner.

part, by their own virtues, but solely on account of the merits of Christ. He cordially approved of judiciously conducted revivals of religion. He fervently prayed for these blessings, and received or heard of their bestowment with thankfulness and praise. His property he habitually felt was a talent committed to him, to be used for the glory of God, and the good of his family and the world. His charities were long continued, munificent, widely extended, and applied to every variety of proper objects. For a series of years they were from eight to eleven thousand dollars a year."

He married a daughter of Jonathan Mason, one of the deacons of the Old South Church; "a woman distinguished for intelligence and discretion, and eminent for piety and benevolence." They had seven children.

Says Rev. Dr. Miller in his "Retrospect of the Eighteenth Century": "The family of Phillips in Massachusetts and New Hampshire, has been long distinguished for its great wealth, and also for its love of religion and literature. A complete history of the munificence towards public institutions, at different times, by the members of this family, would probably furnish an amount of benefactions seldom equalled in this country."



## JOHN PHILLIPS.

[His one hundredth birthday publicly celebrated June 29, 1860.]

REPRESENTATIVE IN MASSACHUSETTS LEGISLATURE, 1814-1815.\*

JOHN PHILLIPS was born in Sturbridge, Mass., June 29, 1760; died there February 25, 1865, aged one hundred and four years, seven months and twenty-six days.

He was of the sixth generation from the Rev. George Phillips, who came from England 1630, with Governor Winthrop and others, and settled in the ministry at Watertown. He was the fourth of eleven children of Deacon Jonathan Phillips, who occupied a farm in Sturbridge of some two hundred acres, purchased by himself for the sum of \$625. On this farm John Phillips was born, and here he passed his days. He lived with his father, and his father with him, as he and his son, Edward, and their families ever lived together, under the same roof, eating at the same table.

At the age of sixteen he measured six feet in height, barefoot, and weighed one hundred and ninety-six pounds. His weight varied from two hundred and four, to one hundred sixty-six pounds. His manner of living was plain and frugal, laboring as a farmer constantly, not hard, nor to late hours. He usually retired to bed early, and rose early in the morning, was temperate in eating, drinking, sleeping, working, and in all things. After he was ninety years of age, he laid up and relaid on his farm, alone, about twenty rods of stone wall, handling some heavy stones, working two or three hours in the forenoon, the same in the afternoon, and making about two rods per day.

Mr. Phillips was twice elected as Representative to the Legis-

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\* "Account of Birthday Celebration, including Biography," printed by O. D. Haven, 1860; Raymond's "Life of Abraham Lincoln."

lature from the town of Sturbridge, serving in 1814 and 1815. From 1810 to 1824, he was a Justice of the Peace, "and married many a couple." He voted for George Washington for President of the United States, and voted at all the Presidential elections during the existence of the Government, except one, down to Abraham Lincoln.

Having attended the polls to cast his vote for Mr. Lincoln when one hundred and four years old, he was honored with the following letter :

"EXECUTIVE MANSION,

"WASHINGTON, November 21, 1864.

"MY DEAR SIR :

"I have heard of the incident at the polls in your town, in which you acted so honorable a part, and I take the liberty of writing to you to express my personal gratitude for the compliment paid me by the suffrage of a citizen so venerable.

"The example of such devotion to civic duties in one whose days have already been extended an average lifetime beyond the Psalmist's limit, cannot but be valuable and fruitful. It is not for myself only, but for the country which you have in your sphere served so long and so well, that I thank you.

"Your friend and servant,

"ABRAHAM LINCOLN.

"Deacon JOHN PHILLIPS."

"At eleven years of age, his attention was called to the subject of religion by a discourse he heard, preached by an Elder Jacobs of Thompson, Conn., from 2 Samuel viii. 2. He immediately afterward betook himself to reading the Bible, feeling that he was a great sinner. He read the four Evangelists through in course. One Sabbath he read the last ten chapters of John and when he came to and read that passage, *It is finished*, his burden left him. He thinks he then met with a saving change, and his sins were pardoned. He did not, however, make a public profession of his faith till the age of twenty-five, the year after his marriage, when he was baptized, and united with the Baptist Church in Sturbridge. In 1799 he was chosen deacon, to take the place of his father, who died in June of the year previous. He took two months to consider the question, and then consented to serve 'according to the best of his ability.'"

On the 29th of June, 1860, a large congregation of the family

and friends of Mr. Phillips assembled in the Baptist Church at Fiskdale to celebrate his one hundredth birthday. Several clergymen of different denominations were present, and two former pastors of the church. At eleven o'clock Mr. Phillips entered, followed by six other aged men, all of whom took seats upon the platform before the desk. Before the audience hung the portrait of this venerable man, over which was written :

“The hoary head is a crown of glory, if it be found in the way of righteousness.”

After a voluntary upon the organ and the singing of an anthem, he arose and said :

“MY FRIENDS :

“I give you thanks for this opportunity of seeing so many of you present, and for the attention bestowed upon me ; but I feel unworthy to receive it. For seventy-five years I have been a professor of religion, and I have endeavored to adorn my profession. I am now an old child—broken down—one hundred years old, for you to look upon. I feel that I am a child in knowledge and everything else. My creed consists of four particular points: 1. The goodness of God. 2. The divinity of our Saviour. 3. The power and reality of revealed religion. 4. The depravity of man. Here I stand, a monument of God's goodness.

He then offered a short prayer, in which he thanked Almighty God for giving him existence, and for all the way His hand had led him ; he invoked the continuance of his favor and blessings, upon himself, on the church in that place accustomed to worship, on the people present, on Zion at large ; praying that the earth might be filled with His glory.

After the reading of Scripture selected by Deacon Phillips, and the singing of the seventy-first Psalm of Watts, also his selection, appropriate addresses were given. At the conclusion of the exercises, a dinner was served.

Mr. Phillips was united in marriage May 20, 1785, to Love, daughter of Jonathan Perry, then eighteen years of age. He lived in this relation sixty-four years. They had nine children.

## WILLIAM PHIPS.

GOVERNOR OF MASSACHUSETTS, 1692.\*

JAMES PHIPS, father of William, was a gunsmith, and lived in Bristol, England. He settled near Permaquid, Bristol, Me., before the year 1649. The mother of William had twenty-six children, twenty-one of whom were sons.

William Phips was born in Maine, February 2, 1650; died in London, February 18, 1695.

He became a resident of Boston, and in the early part of his career devoted himself to adventures upon the sea.

A report of the wreck of a Spanish vessel near the Bahama Islands induced him to make a voyage thither, in a vessel which he owned and commanded. He found the wreck, but the value of what he recovered proved insufficient to pay the expense of the voyage.

He was told, however, of another and more richly laden vessel, which had been wrecked near Port-de-la-Plata, more than half a century before. Unable from his own means to attempt the search, he resolved upon a voyage to England, in the hope of inducing the government to fit out an expedition for the recovery of the treasure. He went to London, and as the result of his representations to the Admiralty, he was appointed to the command of the *Rose-Algier*, a ship of eighteen guns and ninety-five men. He sailed for Hispaniola, where he met with an old Spaniard, who pointed out to him the reef of rocks, a few leagues north of Port-de-la-Plata, where the ship had been wrecked.

Experiments were made; first, ship's guns were found, then an

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\* Sparks' "American Biography," v. 7; Mather's "Magnalia," v. I.



*William Shipps.*



ingot of silver worth two hundred pounds sterling. The whole crew were set to work, and in the course of a few days, they fished up treasure to the amount of three hundred thousand pounds. The bags containing the gold and silver were covered with a calcareous incrustation of considerable thickness, which was broken open with irons. Mr. Phips arrived in England with his lading in the year 1687. After making a division of the profits and paying the promised gratuity to the seamen, there remained for himself about sixteen thousand pounds. As a token of satisfaction toward Mr. Phips, the Duke of Albermarle presented his wife with a gold cup valued at a thousand pounds. He was requested to remain in England, with the promise of honorable employment in the public service, but his home was in New England and he declined.

In 1692 Mr. Phips received a commission under the King's seal, as Captain-General and Governor-in-Chief over the province of Massachusetts Bay. In 1694 he was called to England to answer certain complaints which had been brought against him, and did not live to return.

He attended upon the ministry of Rev. Cotton Mather at the North Church, Boston. On applying for admission to that church on confession of faith, he presented to Mr. Mather a paper, in his own handwriting, giving account of his Christian experiences.

Mr. Mather thus commends his Christian faithfulness :

“Mr. Phips conscientiously attended upon the exercises of devotion in the seasons thereof, on lectures, as well as on Lord's days, and in the daily sacrifice, the morning and evening service of his own family ; yea, and at the private meetings of the devout people kept every fortnight in the neighborhood.

“ Besides all this, when he had great works before him, he would invite good men to come and fast and pray with him at his house for the success thereof ; and when he had succeeded in what he had undertaken, he would prevail with them to come and keep a day of solemn thanksgiving with him.

“ His love to Almighty God was, indeed, manifested by nothing more than his love to those that had the image of God upon them ; he heartily, and with real honor for them, loved all godly men ; and in so doing, he did not confine godliness to this or that



party, but wherever he saw the fear of God in one of a Congregational, or Presbyterian, or Baptist, or Episcopalian persuasion, he did without any difference, express towards them a reverent affection."

## WILLIAM PITKIN.

GOVERNOR OF CONNECTICUT, 1766-1769.\*

WILLIAM PITKIN, grandfather of William, was born in England in 1635; studied law, and became a resident of Hartford, Conn. He bought a tract of land on the east side of Connecticut River and engaged in agriculture. In 1664 he was appointed by the king Attorney for the Colony; served for a long term of years as member of the General Court; in 1694 was appointed member of the Council. He married Hannah, daughter of Ozias Goodwin, who came to this country with Rev. Thomas Hooker.

William, son of the above, and father of William of the present sketch, was born in Hartford in 1664, studied law, was Judge of the County and Probate Courts from 1702 till 1711, when the Superior Court was established; and of this in 1713 he was made Chief-Justice.

William Pitkin was born in Hartford, April 30, 1694; died in East Hartford, October 1, 1769.

He served as member of the Council from 1734 to 1754, when he was elected Lieutenant-Governor of the Colony. He remained in the latter office until 1766, when he succeeded Mr. Fitch as Governor, and held the office until his death. He was also a Judge of the Superior Court for thirteen years and chief Judge for twelve years.

Rev. Eliphalet Williams writes of Mr. Pitkin as follows: "That which ornamented and ennobled him, was the sanctifying grace of God, which he apprehended he first had experience of in his younger years. He was a Christian throughout, eminent for practical religion and godliness; strictly observing God's Sabbath,

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Hollister's "History of Connecticut"; Allen's "Biographical Dictionary"; "Discourse," by Rev. Eliphalet Williams, 1769.

and reverencing his sanctuary ; deeply concerned for God's interest in the world ; and a most cordial friend to the ambassadors of Christ, who approved themselves such. In all relations and conditions he was faithful ; a wise instructor and governor of his household ; a desirable neighbor and friend, courteous and obliging. With pleasure it was observed by many with what apparent self-diffidence and humility, with what expressions of trust and reliance on God for assistance, he accepted and entered upon his last important station."

His son, William Pitkin, was nineteen years Chief-Justice of the State Supreme Court. Another son, named Timothy, was the pastor of the Congregational Church in Farmington, Conn., and lived to the age of eighty-five. His grandson Timothy, was member of Congress from 1815 to 1819, and lived to the age of eighty-two.

## WILLIAM PLUMER.

GOVERNOR OF NEW HAMPSHIRE, 1812, 1816, 1817, 1818.\*

FRANCIS PLUMER, early ancestor of William, came to Massachusetts from the west of England, and settled in 1635 at Newbury, "of which town he was one of the original grantees."

Samuel Plumer, the fourth in descent from Francis, and father of William, was born in 1722; married in 1755 Mary Dole; entered upon the business of shoemaking in Newburyport, gained a competency, purchased a farm in Epping, N. H., and removed thither in the autumn of 1768. He possessed a tall and commanding figure, wore on occasions a wig curled and powdered, a three-cornered hat, scarlet coat and buckskin breeches with silver knee buckles. He had six children, three sons and three daughters.

William Plumer, eldest child of Samuel, was born at Newburyport, Mass., June 25, 1759; died at Epping, N. H., December 22, 1850.

He attended a school kept by Stephen Sewall, where he "learned to read, write and spell, but was not taught grammar either then or at any subsequent period." Sewall advised his father to give him a collegiate education, but the father did not see best to do so, as he could not bestow this expense on all his boys.

William was in his tenth year when his father removed to Epping, and as the farm was to be the scene of his exertions he was early trained to its labors. A simple diet, and regular but not excessive out-door work, contributed to his sound development. His father was strict in religious observances, and the Bible was read through and through in the daily service.

Mr. Plumer served for a short time in the Gospel Ministry.

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\* "Life of William Plumer," by William Plumer, Junior, 1857.

which he abandoned for reasons hereafter explained. The profession of medicine seemed a desirable pursuit, and he read several medical works, particularly those of the eminent Dutch physician, Boerhaave. From him he derived information on diet and regimen, which made him ever after, to a considerable extent, his own physician. He soon abandoned this new pursuit; in 1784 entered the law office of Joshua Atherton; was admitted to the Bar in 1787; and "for twenty years practiced his profession with high reputation for legal learning, integrity and talent."

He served in both branches of the State Legislature; in 1802 was elected to the Senate of the United States, and served till 1807; in 1812, 1816, 1817, and 1818, was chosen and served as Governor of New Hampshire.

At a time of religious awakening in the spring of 1779, Mr. Plumer, then twenty years of age, was convicted of sin, and "felt that his heart was the seat of all impurity." He relates: "I could neither sleep nor eat, and my strength failed me. On a sudden, I was strongly impressed with the idea that God had forgiven my sins. Though I had been baptized by sprinkling in infancy, I was now baptized by immersion, and was soon after admitted a member of the Baptist Church, in full communion. Early in the spring of 1780 I entered upon the work of the ministry, by becoming a preacher of the Baptist denomination—not by the advice of any man or church, but from a conviction that it was my duty. I traveled through the counties of Rockingham, Hillsborough, Strafford and Grafton. There was scarcely a day but I delivered one, and often two sermons. I preached to others what I believed myself, and recommended religion to their consideration with zeal and pathos. My hearers were numerous, attentive, and serious; and many of them, in consequence of my preaching, became professors of religion. After my return, I preached in Epping and the vicinity, occasionally traveling into the seaports and the neighboring towns. . . . During the whole time that I officiated in the ministry, I never received to the value of a single cent from any person except my food and lodging in the houses I visited, and that only when it was necessary. I set apart, and strictly devoted one day in every month to private fasting and prayer in my chamber. This was always to me a

season of real enjoyment. These fasts, besides their religious uses, invigorated the mind, by relieving the stomach from the pressure of heavy meals, and gave me better health than I should otherwise have enjoyed." At length Mr. Plumer came under doubt. He says: "I sought in vain to reconcile the character of the Supreme Being, and the reason of man, with the principles of the religion which I had embraced. . . . I knew there were men who preached religion for money, and others who taught doctrines which they did not believe; but that was not my case. I had been sincere in my belief, and was now equally sincere and unhappy in my doubts. . . ." He withdrew from the ministry, returned to labors on the farm, and eventually, as before stated, entered upon the profession of the law. In reviewing this experience of Mr. Plumer, it is fair to present that passage in the New Testament: *Being confident of this very thing, that He who hath begun a good work in you, will perform it until the day of Jesus Christ.*

On June 25, 1820, Mr. Plumer wrote: "It is more than a year since I retired from the government of the State to private life. I never spent a year of greater ease and happiness. I have had too much of office and public life to wish for more. Though not wealthy, I have property enough to supply my reasonable wants, and I have no inclination to acquire more. I seldom neglect exercise for a single day. It consists principally in superintending my farm. My sleep is sound and refreshing, and I preserve the habit of early rising. My diet is regular, simple and plain."

Says his biographer: "His voice was clear, strong and flexible. On Sunday afternoons he was accustomed to read to us a sermon from some old English divine,—Barrow or Taylor. We were then required to read a chapter from the Bible. On this he would question us as to its meaning, and accompany his inquiries with remarks and information, often curious and original, and always evincing a knowledge of Scripture, and a power of comparing one passage with another, and of thence eliciting its meaning, which I have never seen surpassed. These Sunday evening recitations, which were kept up till the family circle was broken by the marriage of my sister, and by my own removal to Portsmouth, were

always regarded by us with great interest, and were equally pleasant and instructive."

Mr. Plumer was a contributor to the press under the signature "Cincinnatus," and was the author of "Appeal to the Old Whigs of New Hampshire," 1805; "Address to the Clergy of New England," 1814.

He married in 1788, Sally, only daughter of Philip Fowler. His son William, who wrote the "Life of William Plumer," was a Representative in Congress from 1819 to 1825.



## WILLIAM PLUNKET.

LIEUTENANT-GOVERNOR OF MASSACHUSETTS, 1854.\*

PATRICK PLUNKET, father of William C., came to this country from Wicklow County, Ireland, in 1795, when he was twenty-nine years of age. He was a man of large physique, in religious faith a Catholic in his earlier years, and in later life a Protestant. He was married in the old John Street Methodist Church in New York to Mary Robinson, a native of Ireland, and of whom Rev. John Todd writes as follows: "I knew her as a woman of remarkably fine mind, and possessing great and strong traits of character. She was a religious woman." They resided in Lenox, Mass., in a log cabin, on a twenty acre farm. They had seven children, four sons and three daughters.

William C. Plunket was born in Lenox, Mass., in 1800; died in Adams in 1884.

During his minority he labored upon the home farm, and his earnings went into the family fund. When twenty-one years of age he entered Lenox Academy, and began the study of Latin, hoping to obtain a collegiate education. The necessity for funds compelled him to resort to teaching, and after three months spent in the academy, he taught school in Lee for a winter, and two years in Lanesborough. Abandoning the idea of a college education, he became a merchant in Lanesborough in company with Thomas Durant, and in 1831, "having laid up a few hundred dollars," he entered into business as a manufacturer in the town of Adams.

He was a member of the Massachusetts Senate in 1840; was Lieutenant-Governor with Governor Washburn in 1854; for sev-

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\* "Discourse," by Rev. Edward Hungerford; Rev. Mark Hopkins; Child's "Berkshire County Gazetteer."

eral sessions served in the lower House of the Legislature, the last time in 1873; and served in the Executive Council with Governor Rice and Governor Long. It once happened that he found himself running for the State Senate against his brother Thomas, and they good naturedly voted each for the other.

When Mr. Plunket came to Adams, desecration of the Sabbath was open and general; young men played ball in front of the church while people were entering for worship; men worked in the field, and even one of the mills was raised on the Lord's Day.

The Christian experience of Mr. Plunkett dated back to early life. He possessed a Catholic spirit and could work with whatever denomination he found himself. For the Episcopalians he read sermons when in Lanesborough; and when he removed to Adams, he was a friend to the Baptists, and was a member of their committee for the building of their church. When a movement was made for forming a Congregational church he gave his time and energies, and in the year 1842 became a member by public profession.

He was devoutly religious. He formed the first Sunday School in Adams, and was its Superintendent for nearly forty years.

Mr. Plunket was twice married; first to Achsa Brown in 1832: second to Lovisa Brown in 1839. Two daughters by this marriage died in early womanhood. Two sons, William B. and Charles, are carrying on the manufacturing interest sustained by the father.

## JAMES KNOX POLK.

PRESIDENT OF THE UNITED STATES, 1845-1849.\*

SAMUEL POLK, of Irish descent, father of James K., resided in North Carolina, married in 1794, Jane, daughter of James Knox. They had six sons and four daughters. Mr. Polk was a farmer of frugal habits and style of living, and followed at intervals the occupation of a surveyor. His wife was a most excellent and pious woman. In the autumn of 1806 the family removed to Tennessee.

James Knox Polk, eldest son of Samuel and Jane Polk, was born in Mecklenburg County, N. C., November 2, 1795; died in Nashville, Tenn., June 15, 1854.

In boyhood he imbibed principles of industry, economy and integrity. He assisted his father in the labors of the farm, and was his companion in his surveying excursions. They were sometimes absent for weeks together in the forests of the country. On these occasions it was the duty of James to take care of the pack-horses and camp equipage, and to prepare the meals of the surveying party.

He loved reading and study, and desired to gain a liberal education. His father, thinking that his health would not be sufficient for the duties of student life, placed him with a merchant, with the view of fitting him for commercial pursuits. These new duties did not suit his taste, and with much persuasion, he obtained permission of his father to return home.

In July, 1813, he was placed under the tuition of Rev. Dr. Henderson, subsequently was sent to the Murfreesborough Academy, and in the autumn of 1815, he entered the Sophomore

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\* Jenkins' "Life of Polk"; Lanman's "Biographical Annals"; Abbot's "Lives of the Presidents"; Boston *Recorder*, Rev. Dr. Edgar.

class at the University of North Carolina. Never absent from recitation, or any of the religious services of the institution, he graduated in June, 1818, "the best scholar in both the mathematics and classics," and was assigned the Latin Salutatory Oration. He studied law with Felix Grundy, of Nashville, was admitted to the Bar in 1820, and began his profession among the companions of his boyhood, at Columbia, Maury County.

Mr. Polk was Representative in Congress from 1825 to 1839, and was Speaker of the House during five sessions. A unanimous vote of thanks was passed by the House as he withdrew, and in his closing address he said: "My service here has been constant and laborious. I can perhaps say what few others if any, can,—that I have not failed to attend the daily sittings of this House a single day since I have been a member of it, save on a single occasion, when prevented for a short time by indisposition." He was elected Governor of Tennessee, took the oath of office at Nashville, October 14, 1839, and held the position two years.

In 1844 he was elected President of the United States. He left his home for Washington in January, 1845, and on his way up the Ohio in a steamboat, at one of the landings, a plain farmer took his hand and said: "I am glad to see you. I am a strong Democrat, and did all I could for you. I am the father of twenty-six children, who were all for Polk, Dallas, and Texas." He was inaugurated March 4, 1845, and "during his administration, the Oregon question was settled, Texas was annexed, war with Mexico was declared, and New Mexico and California were acquired."

A person who was present at a reception given by Mr. and Mrs. Polk says: "He is short and slender, with hair turning gray, and his countenance indicates firmness. There was an air of solemnity about him, which struck me as highly becoming a man on whom so much depends. . . . I took an opportunity while the President was disengaged, to say to him that the religious people of this country had observed with satisfaction the respect which had been paid by the President to religious institutions since his election. He said that he felt his obligations as a man no less than as a magistrate, and he hoped never to forget them. He

referred to his aged and pious mother still living, and to the instructions received from her in childhood."

On the 5th of March, 1849, he rode to the Capitol in company with Zachary Taylor, and after the ceremonies of inauguration of the new President, left the city with Mrs. Polk the same evening for their home in Tennessee. He had previously purchased, for his future residence, the mansion and grounds formerly owned by his friend and teacher Mr. Grundy, and situated in the heart of the city of Nashville.

After the cares at Washington, his journey home, and his acknowledgment of the civilities extended, induced fatigue. A chronic complaint which had been with him for years, troubled him. He entered too earnestly upon his new duties of arranging home and grounds, especially of arranging his large library: his complaint came upon him with new power, and fatal results ensued.

In his last sickness, he expressed his sense of unworthiness before God, together with his painful apprehension that he had too long delayed to seek the divine favor and to devote himself to the service of Christ, to expect his pardoning mercy on a death-bed. . . . He at last professed to have obtained pardon for all his sins, and the purification of his heart through the blood of our Lord Jesus Christ. From the time that he realized this great blessing, and attached himself to the Church, and received the sacraments, he never expressed the slightest doubt; but with meekness and humility, praised the Lord for his abundant mercy; and with unwavering confidence reposed upon the Saviour, and died in the full assurance of a glorious immortality.

About half an hour preceding his death, his venerable mother kneeled by his bedside and offered prayer.

Mr. Polk was married January 1, 1824, to Sarah, daughter of Joel Childress, a merchant of Rutherford County, Tenn. Mrs. Polk was a member of the Presbyterian church, and possessed great excellence of character. They had no children, but adopted a son of the brother, Marshall Polk.

## STACY GARDINER POTTS.

JUDGE OF THE SUPREME COURT OF NEW JERSEY, 1852-1857.\*

THOMAS POTTS, early ancestor of Stacy G., was a member of the Society of Friends, and emigrated from England with his wife and children in 1678.

Stacy Potts, grandfather of Stacy G., was also a member of the Society of Friends, was a tanner in Trenton, N. J., removed to Harrisburg, Pa., and engaged in mercantile pursuits.

William Potts, father of Stacy G., married Mary, daughter of Theophilus Gardiner, merchant of Philadelphia, of Scotch and Presbyterian descent. Said one of the sons concerning her, "She was an angel of a mother."

Stacy Gardiner Potts was born in Harrisburg, Pa., in 1799; died in 1865.

Soon after his birth his father purchased a large tract of unimproved land in Northumberland County, Pa. Here Stacy continued to reside until the year 1808, when the father and son walked together to Trenton, a distance of one hundred and twenty miles, arriving at the latter place on the fourth day of their journey. When they arrived at the bank of the river opposite the city, and before crossing the bridge, then newly erected, the boy remarked, "I like the looks of that place; I think I shall live there all my life."

Stacy took up his residence with his grandfather, then mayor of the city, and commenced his education in the Friends' school. After four years thus passed, he was entered as an apprentice in a printing-office. He became a member of a debating club established by the teachers of the Presbyterian Sunday-school.

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\* Elmer's "Reminiscences of New Jersey"; Sprague's "Annals of American Pulpit."



Cultivating a taste for speaking and composition, he soon contributed articles for the press in prose and verse. Choosing the law as his profession, he was licensed as an attorney in 1827, and as a counselor in 1830.

He served in the State Legislature in 1828 and 1829; for ten years held the office of Clerk of the Court of Chancery, in 1852 was nominated by Governor Fort, and confirmed by the Senate, one of the Justices of the Supreme Court, taking as his circuit the counties of Gloucester, Camden, Burlington and Ocean.

Mr. Potts thus records his religious experience and exercises. "I do not remember when I had no serious thoughts. As my mind opened to comprehend the goodness of God in his Providence, his power as exhibited in nature, and his love in redemption, my heart was often filled with love and my eyes with tears. My circle of friends numbered some ardently pious students of theology, as I grew up, but I was resolutely opposed to the Calvinistic scheme. In the year 1817 'Scott's Force of Truth' was put in my hands. I read it carefully, and became convinced that I was wrong, and that no other scheme can be reconciled with a full, intelligent conception of the infinite perfections and attributes of God. This removed every difficulty in the way of my uniting with the Church, except a timidity which hung about me, and which still kept me from a public profession, until the approaching responsibilities of the married life fixed my purpose." He was received to the communion of the Church in 1822, and was ordained a ruling elder in 1836. In the matter of worldly substance his resolution was "to practice a rational economy in my own expenditures and a liberal profusion in the cause of my Master who has given me all I have." He was engaged in the Sunday School as teacher or superintendent thirty-six years.

Two of his brothers, William S. and Theophilus G. were ministers of the Gospel. "Reminiscences" concerning William S., who became pastor at St. Louis, Mo., Mr. Potts furnished for Sprague's "Annals." The paper closes as follows :

"As a specimen of his system in labor, I may mention that he kept, from the commencement of his ministry, a sort of historical record of all persons who joined his church, and it was printed,



re-printed every four years, and distributed through the church. In this the brief history of every member was kept before his eye, and continued down year after year, and kept too before all his people. He considered a person who once joined his church, thenceforth a member of his family—to be visited, written to, watched over, and followed with the solicitude of parental affection while he lived. Hence he knew intimately every one of his members, and seldom failed to keep his eye upon them wherever they might wander.

“It was his constant object to find work for every one of his people, and he kept them, as far as possible, *at work*. His maxim was,—‘to grow in grace, you must do your duty.’ He was a man of practical ideas, and but little of a theorist. His test of Christian character was not so much ‘how do you feel,’ as ‘how do you perform your duty.’ If you want me to tell you whether or no you love the Saviour, tell me first how you serve and obey him.”

## THOMAS PRENCE.

GOVERNOR OF PLYMOUTH COLONY, 1634, 1638, 1657-1673.\*

THOMAS PRENCE, a native of Gloucestershire, England, was born in the year 1600; died March 29, 1673.

Having in hand "a respectable patrimony," he came to America in 1621, in the ship *Fortune*, arriving at New Plymouth in the month of November. In the course of time he established his residence at Duxbury.

He became Governor of the Colony in 1634, was again elected in 1638, again in 1657 as successor of Governor Bradford. From this date he received an annual election for sixteen years.

Although the law required the Governor to reside at Plymouth, he held his residence at Duxbury by special arrangement, until 1665. In October of that year, for greater convenience, he was requested to move to Plymouth. He accordingly took possession of the home provided by the Government, and his salary was established at fifty pounds per annum.

Controversy arose between the sect known as Quakers, and the Civil Authority as sustained by Governor Prence.

The General Court passed a law with this preamble: "Whereas sundry persons, both Quakers and others, wander up and down in this Jurisdiction, and follow no lawful calling, to earn their bread, and also do use all endeavors to subvert the civil state, and pull down all churches and ordinances of God, to thrust us out of the ways of God, notwithstanding all former laws provided for the contrary." And Mr. Humphrey Norton, representing the Quakers, addressed words to Governor Prence after this style: "Thomas Prence, thou who hast bent thy heart to work wickedness, and with thy tongue hast set forth deceit; thou

\* "Governors of New Plymouth," by J. B. Moore; Mather's "Magnalia."

imaginest mischief upon thy bed and hatchest thy hatred in thy secret chamber; the strength of darkness is over thee; and a malicious mouth hast thou opened against God and his anointed, and with thy tongue and lips hast thou uttered perverse things. . . .”

Governor Prence rendered efficient service to the cause of education, in his efforts to establish in the Colony a system of schools sustained at the public expense.

The character of Mr. Prence has been set forth in the following language :

“He served God in the office of Governor sixteen years or near thereunto. . . . He was a worthy gentleman, very pious, and very able for his office, and faithful in the discharge thereof, studious of peace, a well-wisher to all that feared God, and a terror to the wicked.”

And Cotton Mather testifies :

“Among the many excellent qualities which adorned him as Governor of the Colony, there was much notice taken of that integrity, wherewith indeed he was most exemplarily qualified; whence it was that as he ever would refuse anything that looked like a bribe, so if any person having a case to be heard at Court, had sent a present unto his family in his absence, he would presently send back the value thereof in money unto the person.”

Mr. Prence was married in 1624 to Patience, daughter of William Brewster, by whom he had two children, a son and a daughter. He married for his second wife in 1635, Mary, daughter of William Collier, formerly a London merchant. They had seven children, all daughters.

## DAVID RAMSAY.

REPRESENTATIVE IN CONGRESS, 1785.\*

JAMES RAMSAY, father of David, emigrated from Ireland to Pennsylvania at an early age. "By the cultivation of his farm, with his own hands, he provided the means of support and education for a numerous family. He was an intelligent and pious man and early instilled the principles of religion into the minds of his children."

David Ramsay, youngest son of the preceding, was born in Lancaster County, Pa., April 2, 1749; died in Charleston, S. C., May 8, 1815.

At the age of twelve, he applied for entrance to Princeton College and was found qualified for the Junior class. In consequence of his extreme youth, the faculty advised him to enter as a Sophomore. He passed through college with high reputation and took the degree of Bachelor of Arts in 1765, when sixteen years of age. He occupied two years as private tutor in a family in Maryland; studied medicine in Philadelphia, practiced his profession a year in Maryland, and then removed to Charleston, S. C. He bore with him this testimonial from Dr. Benjamin Rush:

"Dr. Ramsay studied physic regularly with Dr. Bond, attended the hospital and public lectures of medicine, and afterwards was graduated Bachelor of Physic. It is saying but little of him to tell you, that he is far superior to any person we ever graduated at our college. I never saw so much strength of memory and imagination united to so fine a judgment. His manners are polished, his conversation lively, and his behavior without offence.

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\* Biographical Sketch, prefixed to Ramsay's "Life of Washington"; Thacher's "Medical Biography"; "Princeton Graduates," by Alexander.

Joined to all these he is sound in his principles, strict, nay more, severe in his morals, and attached not by education only, but by principle to the dissenting interest."

Mr. Ramsay attended the army as a Surgeon; was member of the Legislature of South Carolina for several years, beginning with 1776; was elected member of the Continental Congress in 1782; was elected to represent the Charleston district in Congress in 1785; acted as President of that body in the absence of John Hancock.

He obtained distinction as a Historian. "History of the Revolution in South Carolina," published in 1785, gained celebrity at home, and was translated and published in France. When a member of Congress he prepared "History of the American Revolution," which was published in 1790, took a high rank in Europe as well as in the United States, and passed through two large editions. In 1809 he published "History of South Carolina, from its Settlement in 1670 to the Year 1803."

He was strictly temperate. He usually slept four hours and arose before daylight. His evenings were allotted to recreation, and with the approach of twilight, he laid aside his book and pen, and gave himself to family enjoyments.

He was not a judge of the affairs of the world, and in financial matters was unfortunate. By the Santee Canal in South Carolina, of which he was one of the projectors, he sustained a loss of \$30,000.

"He was a member of, and in full communion with the Independent or Congregational Church in Charleston. . . . He counted every one who did the will of his Heavenly Father, a brother in Christ."

Dr. Ramsay's first wife was the daughter of President Wither-  
spoon, by whom he had a large family of children. He published her memoirs in 1811.

## JOHN RANDOLPH.

SENATOR IN CONGRESS, 1825-1827.\*

WILLIAM RANDOLPH, early ancestor of John, emigrated to Virginia from Warwickshire, England.

Richard Randolph, fourth son of William, grandfather of John, married Jane, the grand-daughter of Robert Boling and Jane Rolfe, the latter being the grand-daughter of Pocahontas.

John Randolph, father of John, resident of Virginia, died in 1775, at the age of thirty-four, "leaving three sons and a large estate."

John Randolph was born at Cawsons, Chesterfield County, Va., June 2, 1773; died in Philadelphia, June 24, 1833.

He studied at Princeton and Columbia Colleges, and studied law for a time with Edmund Randolph, but did not practice.

He was a Representative in Congress from 1799 to 1812; re-elected in 1814, and again in 1818; and was a Senator in Congress from 1825 to 1827. In 1830 he was appointed by President Jackson Minister to Russia.

"Mr. Randolph was distinguished alike for his genius, his effective eloquence, and his power of sarcasm in debate. He had a quarrel with Henry Clay which resulted in a duel, when he allowed himself to be shot at, and then threw away his fire."

"It is reported that when once speaking in his sarcastic way of certain pretenders to righteousness, he suddenly turned to Mr. Frelinghuysen, and pointing toward him said: 'This man does not boast of religion, but he has it, he *has* it.'"

Says Bishop Meade, of the Protestant Episcopal Church of Virginia: "It being known that there was a family connection,

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\* "National Portrait Gallery"; Lanman's "Biographical Annals"; New American Cyclopædia; "Old Churches and Families of Virginia," by Bishop Meade; New York *Evangelist*.

and some intimacy and correspondence, between Mr. Randolph and myself, I have been often asked my opinion as to his religious character. It is as difficult to answer this, as to explain some other things, about this most talented, eccentric, and unhappy man. . . . I publish the following letter written in 1815, when his mind seemed to be in a state of anxiety on the subject of religion; and an extract from another paper in my possession, showing a supposed relief in the year 1818. Other letters I have during the period of our intimacy, of the same character.

“RICHMOND, May 19, 1815.

“It is with very great regret that I leave town about the time that you are confidently expected to arrive. Nothing short of necessity should carry me away at this time. I have a very great desire to see you to converse with you on the subject before which all others sink into insignificance. It continues daily to occupy more and more of my attention, which it has nearly engrossed to the exclusion of every other, and it is a source of pain as well as of occasional comfort to me. May He who alone can do it shed light upon my mind, and conduct me, through faith, to salvation. Give me your prayers. I have the most earnest desire for a more perfect faith than I fear I possess. What shall I do to be saved? I know the answer, but it is not free from difficulty. Lord, be merciful unto me a sinner. I do submit myself most implicitly to his holy will, and great is my reliance on his mercy. But when I reflect on the corruptions of my nature, I tremble whilst I adore. The merits of an all-atoning Saviour I hardly dare to plead when I think of my weak faith. Help, Lord, or I perish, but thy will be done on earth as it is in heaven. I know that I deserve to suffer for my sins; for time misspent, faculties misemployed; but above all, that I have not loved God and my neighbor as we are commanded to do. But I will try to confide in the promises we have received, or rather to comply with their conditions. Whatever be my fate, I will not harbor a murmur in my breast against the justice of my Creator.

“Your afflicted friend,

“JOHN RANDOLPH, of Roanoke.

“Rev. WILLIAM MEADE.”

August, 1818. “It is now just nineteen years since sin first began to sit heavy upon my soul. For a very great part of that time I have been as a conscious thief; hiding or trying to hide from my fellow-sinners, from myself, from my God. After much true repentance, followed by relapses into deadly sin, it hath pleased Almighty God to draw me to him; reconciling me to him, and, by the love which driveth out fear, to show me the mighty



scheme of his salvation, which hath been to me, as also to the Jews, a stumbling-block, and, as to the Greeks, foolishness. I am now, for the first time, grateful and happy; nor would I exchange my present feelings and assurances, although in rags, for any throne in Christendom."

In addition to what Mr. Meade has furnished, another authority produces a letter by Mr. Randolph, addressed to his half-brother, the Hon. St. George Tucker, in which the following passages occur.

"Did you ever read Bishop Butler's 'Analogy'? If not I will send it to you. Have you read *THE BOOK*? What I say upon this subject I not only believe, but I know to be true, that the *Bible*, studied with a humble and a contrite heart, never yet failed to do its work, even with those who from idiosyncrasy or disordered minds have conceived that they were cut off from its promises of a life to come.

*Ask and ye shall receive; seek and ye shall find; knock and it shall be opened unto you.* This was my only support and stay during years of misery and darkness; and just as I had begun to despair, after more than ten years of penitence and prayer, it pleased God to enable me to see the truth, to which till then my eyes had been sealed. To this vouchsafement I have made the most ungrateful returns. But I would not give up my slender portion of the price paid for our redemption—yes, my brother, *our* redemption—the ransom of sinners—of all who do not hug their chains, and refuse to come out from the house of bondage: I say that I would not exchange my little portion in the Son of David for the power and glory of the Parthian and Roman empires, as described by Milton in the temptation of our Lord and Saviour; not for all with which the enemy tempted the Saviour of men. . . . But enough—and more than enough—. . . I will however, add, that no lukewarm seeker ever became a real Christian; for *from the days of John the Baptist until now, the kingdom of heaven suffereth violence, and the violent take it by force*; a text which I read five hundred times before I had the slightest conception of its true application."

Mr. Randolph possessed a large estate on the Roanoke, owned upwards of three hundred slaves, and a large number of horses. While attending Congress, he resided in Georgetown, District of Columbia, and drove in, in style, for his duties at the Capitol. By his will, he manumitted his slaves, at the same time bequeathing funds for their settlement in a free state. He was never married.

“Life of John Randolph,” 2 vols., by Hugh A. Garland, was published, New York, 1850.

## WILLIAM REED.

REPRESENTATIVE IN CONGRESS, 1811-1815.\*

WILLIAM REED, son of Benjamin T. and Mary Reed, was born in Marblehead, Mass., January 6, 1766; died there February 18, 1837.

He entered Harvard College at the age of fourteen, but did not graduate in consequence of the death of his father. He turned his attention to mechanical pursuits, and was largely prospered in his accumulations.

In 1811, at the age of thirty-five, he was elected Representative to Congress; was re-elected in 1813, and served as member of the Massachusetts Council two years.

"He united first with the Second Congregational Church in Marblehead, and in the year 1823 removed his relation to the First Congregational Church. He was the efficient promoter of evangelical religion as systematized and taught in the Westminster Assembly's Shorter Catechism. His personal labors were abundant, not only in circulating religious tracts among the inhabitants of the town (Marblehead), but in distributing them on his journeys and in his visits to other places. Among his last efforts for doing good were those for giving an extensive circulation throughout the various religious societies of the town, to the tract entitled, 'Sixty Reasons for attending Public Worship.' He visited the sick and assisted the needy. Many an indigent family have had their necessities relieved by his beneficence, who never knew the hand that blessed them. He was a faithful friend of temperance. For twenty years he was President of the American Tract Society, being one of the five gentlemen named in the act of the Legislature incorporating it in 1816."

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\* Lanman; Allen; "Discourse," by Rev. Samuel W. Cozzens.

His wife was, Hannah, daughter of Mr. Hooper. "In attending distant meetings of the American Board of Missions, she sometimes took with her, at her own expense, half-a-dozen female companions."

## TAPPING REEVE.

JUDGE OF THE SUPERIOR COURT OF CONNECTICUT, 1798-1814.\*

TAPPING REEVE, son of Rev. Abner Reeve, of Brookhaven, L. I., was born at Brookhaven, October, 1744; died in Litchfield, Conn., December 13, 1823.

He was graduated at Princeton College in 1763, and nine years after removed to Litchfield, Conn., where he began the practice of law. In 1784 he instituted the Litchfield law school, which soon became celebrated throughout the Union, and of which he was the sole instructor until 1798, when he associated with him, James Gould, continuing to give lectures himself until 1820. He was a Judge of the Superior Court from 1798 to 1814. "He was the first eminent lawyer in America who labored to effect a change in the laws regarding the property of married women."

"Mr. Reeve was an eminent Christian. Much of his time was employed in devotion. He was accustomed to pray particularly for the conversion of individuals among his acquaintance. His charities were extensive. His minister said of him: 'I have never known a man who loved so many persons with such ardor and was himself beloved by so many.'"

He married for his first wife, the only daughter of President Burr, of Princeton College. She was in feeble health, demanding his care for twenty years. His only child, Aaron Burr Reeve, died in 1809, aged twenty-eight.

The publications of Mr. Reeve are: "The law of Baron and Femme; of Parent and Child; of Guardian and Ward; of Master and Servant;" New Haven, 1816. "A Treatise on the Law of Descents in the Several United States of America;" New York, 1825.

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\* Appleton; Allen; "Princeton College," by Alexander. "Discourse," by Lyman Beecher.

## JESSE ROOT.

CHIEF-JUSTICE OF CONNECTICUT, 1796-1807.\*

THOMAS ROOT, grandfather of Jesse, settled in Northampton, Mass., and "was one of the seven pillars of the church formed in 1661."

Jesse Root, son of Ebenezer and Sarah Strong Root, was born in Northampton in 1736, died in 1822.

He graduated at Princeton College in 1756, studied theology, and preached about three years without a formal settlement. He then studied law, in 1763 was admitted to practice, and settled in Hartford.

In 1777 he raised a company, and joined the army of Washington, and was made Lieutenant-Colonel. He was a Delegate to the Continental Congress from 1778 to 1783; was appointed Judge of the Superior Court in 1797; and was Chief-Justice of Connecticut from 1796 till his resignation in 1807, on reaching the age of seventy. In 1800, Yale College conferred upon him the degree of Doctor of Laws. He was of commanding form and features, and as a Judge was learned and dignified.

"Through life, Mr. Root was a man of exemplary piety. To the great doctrines of the Gospel, he was ever strongly attached; and he abounded in acts of charity. At the age of eighty-five he was accustomed to attend prayer meetings and religious conferences. In the evening of his death he said, 'I set out on a pleasant journey in the morning, and I shall get through to-night.'"

He published, "Report of Cases Adjudged in the Superior Court, and in the Supreme Court of Errors of Connecticut, from 1789 to 1798; illustrated by Notes on adjudged points and Rules of Practice;" two vols., 8vo, Hartford, 1798-1803.

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\* Allen; "Northampton Antiquities," by Clark; "Princeton College," by Alexander.

## DAVID RUMSEY.

JUSTICE OF SUPREME COURT OF NEW YORK, 1873-1881.\*

DAVID RUMSEY, father of David, was a printer and publisher, and was connected successively with the *Washington County Post*, at Salem, N. Y.; the *Farmer's Gazette*, at Bath; and the *Cayuga Patriot*, at Auburn. He had a family of nine children.

David Rumsey of this sketch, was born at Salem, N. Y., December 25, 1810; died at Bath, March 12, 1883.

He studied law with Henry Welles, in 1831 was admitted to the Bar at Bath, and there entered upon his profession.

He was elected a Representative in Congress in 1846; re-elected in 1848. In 1873 he was appointed by Governor Dix one of the Justices of the Supreme Court, to fill the vacancy caused by the death of Thomas A. Johnson; in November of this year was elected without opposition to the same office for a term of fourteen years. Having reached the constitutional limit of age, seventy years, he retired from the Bench January 1, 1881. Throughout his judicial district he commended himself by his wise decisions, and his facility in the dispatch of business. He had a rare knowledge of human nature, was kind to men of every class, and enjoyed a wide popularity.

For more than fifty years he was a consistent member of the Presbyterian Church. In 1831, while a student of law at Penn Yan, he came under the influence of a religious awakening, which led him to avow himself openly as a follower of the Lord Jesus Christ. This step on the part of Mr. Rumsey produced its effect upon his friends in Bath, and an important revival of religion in that town was the result. "He stood forth manfully in favor of

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\* Lanman's "Biographical Annals"; *Steuben Courier*; "Discourse," by Rev. J. M. Platt.



an undiluted gospel. In pronouncing sentence upon a murderer to the penalty of death, he would at the same time commend to him the redemption purchased for us through the atoning blood of Christ."

Mr. Rumsey married, in 1841, Jane E., daughter of Anthony Brown, of Ogdensburg, who, with a son and two daughters survived him. The son, William, succeeded him as Justice of the Supreme Court.

## BENJAMIN RUSH.

SIGNER OF THE DECLARATION OF INDEPENDENCE, 1776.\*

BENJAMIN RUSH was born in the township of Byberry, about fourteen miles from Philadelphia, December 24, 1745; died at Philadelphia, April 19, 1813.

He was early sent to the academy of his uncle, Rev. Samuel Finley, situated at Nottingham, Md. The inhabitants of the place were plain farmers, "remarkable for their simplicity, industry, morality and religion." In almost every dwelling the Word of God was read, and family prayer was offered. The learned instructor at this academy, Mr. Finley, who subsequently became president of Princeton College, maintained an interest in the religious welfare of his pupils, and "trained them for both worlds."

Under these healthful influences, young Rush prepared for college, graduating at Princeton in 1760. He studied medicine under the care of Drs. Redman and Shippen; in 1766 went to Edinburgh for further study, receiving the degree of M. D. at the university in that city in 1768. The following winter he spent in London; returned to Philadelphia in 1769; commenced practice, and was soon elected professor of chemistry in the Philadelphia Medical College.

He was a Delegate to the Continental Congress in 1776 and 1777; was a Signer of the Declaration of Independence, was a member of the convention called to ratify the Federal Constitution, and subsequently held the post of Cashier of the United States Mint.

Between the 8th and 15th of September, 1793, while the yellow

\* Thacher's "Medical Biography," v. 2; "Volume of Essays," Philadelphia, 1798.

fever was raging, Dr. Rush visited and prescribed for more than a hundred patients a day. While at his meals, his house was filled with patients, chiefly the poor, waiting for advice. To assist him, three of his pupils, Stall, Fisher and Cox, became members of his family. He employed every moment in the intervals of his visits to the sick, in prescribing in his house for the poor, or in sending answers to messages from his patients. His sister counted forty-seven applicants for medical aid turned off in one forenoon before eleven o'clock. In riding through the streets he was often forced to resist the entreaties of parents imploring a visit to their children, or of children to their parents. While thus overwhelmed with business, and his own life endangered, he received letters from his friends in the country pressing him to leave the city. To one of these letters he replied, that he had resolved to stick to his practice and his patients, to the last extremity.

"Piety to God, was an eminent trait in the character of Dr. Rush. It was his practice to close the day by reading to his collected family a chapter in the Bible, and addressing his Maker in prayer. His published writings bear testimony to his Christian virtues: and in a manuscript letter, written a short time previous to his last illness, he asserts, that he had acquired and received nothing from the world which he so highly prized, as the religious principles he received from his parents."

The following are among the publications of Dr. Rush:

"Inquiry into the Effects of Ardent Spirits upon the Human Body and Mind," eighth edition issued in 1814. One thousand copies presented by the author to the General Assembly of the Presbyterian Church for gratuitous distribution.

"Observations upon the Influence of the Habitual Use of Tobacco, upon Health, Morals, and Property."

"The Latin and Greek Languages, as a Branch of Liberal Education; with Hints of a Plan of Liberal Instruction without them."

"A Defence of the Bible as a School Book."

"An Address to the Ministers of the Gospel of every Denomination in the United States, upon Subjects Interesting to Morals."

“Medical Inquiries and Observations”; four volumes, 8vo. Fourth edition published in Philadelphia, 1815.

In 1808, Mr. Rush engaged with Robert Ralston in forming a Bible Society in Philadelphia, and wrote its Constitution.

In his “Defence of the Use of the Bible as a School Book,” Mr. Rush assumes :

“That the Bible contains more knowledge necessary to man in his present state than any other book in the world : that knowledge is most durable, and religious instruction most useful, when imparted in early life : that the Bible, when not read in schools, is seldom read in any subsequent period of life.”

Mr. Rush continues :

“The memory is the first faculty which opens in the minds of children. Of how much consequence must it be to impress it with the great truths of Christianity before it is preoccupied with less interesting subjects ! As all the liquors which are poured into a cup generally taste of that which first filled it, so all the knowledge, which is added to that which is treasured up in the memory from the Bible generally, receives an agreeable and useful tincture from it.”

“There is an aptitude in the minds of children for religious knowledge. I have constantly found them in the first six or seven years of their lives, more inquisitive upon religious subjects than upon any others ; and an ingenious instructor of youth has informed me, that he has found young children more capable of receiving just ideas upon the most difficult tenets of religion than upon the most simple branches of human knowledge.”

“There is a wonderful property in the memory which enables it in old age to recover the knowledge it had acquired in early life, after it had been apparently forgotten for forty or fifty years. Of how much consequence must it be to fill the mind with that species of knowledge in childhood and youth, which, when recalled in the decline of life, will support the soul. . . .”

. . . . “They have the same advantage over those persons who have only heard the Scriptures read by a master, that a man who has worked with tools has over the man who has only stood a few hours in a workshop.”

“I lament, that we waste too much time and money in punishing crimes, and take too little pains to prevent them. We profess to be republicans, and yet we neglect the only means of establishing and perpetuating our republican forms of government ; that is, the universal education of our youth in the principles of Christianity, by means of the Bible ; for this divine book, above all others, favors that equality among mankind, that respect for just laws, and all those sober and frugal virtues, which constitute the soul of republicanism.”

The Woman's Christian Temperance Union held a convention in Philadelphia, Pa., September 20-26, 1885, in commemoration of the issue of the temperance tract by Mr. Rush ; the occasion marking the completion of a century of temperance work.

Mr. Rush was married in January, 1776, to Julia, daughter of Judge Stockton, of New Jersey. They had thirteen children, nine of whom survived their father. One son became Secretary of the United States Treasury.

## JACOB RUSH.

CHIEF-JUSTICE OF PENNSYLVANIA.\*

JACOB RUSH, brother of Benjamin Rush, was born in Byberry township, Pa., in 1746, and died in Philadelphia, January 5, 1820. He graduated at Princeton College in 1765; entered the profession of the law; was for many years presiding Judge of the Court of Common Pleas for Philadelphia; and afterwards became Chief-Justice of the State.

The following are passages from Mr. Rush before the Grand Jury:

*"It is the LAW; the Legislature have said so—should silence every objection, stop every mouth, and restrain every hand and foot."*

"Has the LAW said, Thou shalt do no unnecessary work, nor practice any sport or diversion on Sunday? He that offends in those instances, against both heaven and earth, is a bad citizen, and a bad man."

[Of the second section of the law of 1794.] "This section imposes a penalty of sixty-seven cents, for profanely cursing and swearing by the name of God, Christ Jesus, or the Holy Ghost."

"ORDER is heaven's first law—and should be the first law of earth. Universal obedience to His infinitely holy and unerring laws, is necessarily productive of universal order, and universal order is necessarily productive of universal happiness."

In an address delivered before the Grand Jury of Luzerne County, April, 1801, Mr. Rush says:

"It has long been my opinion, that the relaxation of domestic authority is one of the most alarming symptoms both of the

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\* "Princeton College During the Eighteenth Century," by Alexander; "Charges on Moral and Religious Subjects," by Rush.

degeneracy and dangerous situation of our country. If we permit our children to do as they please, to frequent what company they please, and to keep what hours they please, nothing can be expected but that our country, ere long, will swarm with a race of beings that neither fear God, nor regard man. Such are the incalculable advantages of discipline over young persons, that I have often thought (religion and a future state out of the question) it would be the height of wisdom to compel them to keep the most exact hours, to oblige them to a regular attendance on the public institutions of Christianity, to confine them to their own homes on Sunday, at least some portion of the day, and in various other instances of a similar nature to restrain them, if it were only to impress them with habits of *early* subordination to private authority, in order to lay a proper foundation of obedience to *public* government and the laws of the land."

The following is a copy of the remarkable sentence, by Mr. Rush, November, 1797, in the case of Benjamin Bailey, for the murder of Jost Folhafer.

"You have had a fair and impartial trial. The witnesses have been examined in your presence. You selected your own jury, and have been ably and zealously defended by your counsel. . . . The evidence on the trial made so strong an impression, as to combine in one sentiment against you, the Court, the jury, and the by-standers.

"As you have but a short time to live in *this* world, and there is no hope of pardon from any *earthly* hand, let me urge you to seek a pardon from *above*.

"It is the consolation of the wretched and the guilty that God is infinitely merciful. But it should be remembered that He is merciful, not to him who continues in the practice of sin, but to him only who repents and utterly forsakes it.

"Be assured, the question is not, whether you must *repent* of your sins. *That* is certain sooner or later. But the question is, whether it is not *better* to repent in *this* world, where your repentance may be attended with the happiest effects, than to repent *hereafter*.

"You have imbrued your hands in innocent blood for the sake



of a little money. And though the water of the mountain hath washed the stain from your garments, and from your hands, yet oceans of water can never wash away the stain of guilt from your conscience. Nothing can possibly do this, but the efficacious and all-cleansing blood of a SAVIOUR.

“Be advised, therefore, immediately, to set about the great duty of repentance, and working out your salvation, with fear and trembling.

“You have not a moment to lose; exert yourself, and if you have never prayed *before* strive to pray *now* for the first time; for prayer is the very breath of Heaven, and without it there is no religion, no repentance, no pardon on earth.

“Weep over your sins, and if you cannot so much as look up to Heaven, perhaps with downcast eyes, smiting your breast, you may both feel and express the fervent wish of the publican.

“Let me earnestly advise and beseech you, to send for some pious clergyman, and to converse freely with him. And who knows, but through the blessing of God on your endeavors, you may be presented without spot or blemish, before the throne of the Lamb, and shine hereafter among the spirits of just men made perfect, in the realms of ineffable glory and felicity.”

A work was published in 1804, entitled “Charges and Extracts of Charges on Moral and Religious Subjects; delivered at sundry times by the Hon. Jacob Rush, with a recommendation by the Reverend Clergy of the Presbyterian Church in the city of Philadelphia; whose names are as follows: Ashbel Green, Jacob J. Janeway. . . .”

In 1806, Mr. Rush published “Character of Christ”; in 1819, “Christian Baptism.”

## THOMAS RUSSELL.

MEMBER OF THE MASSACHUSETTS COUNCIL, 1789-1793.\*

RICHARD RUSSELL, born in Hereford, Herefordshire, England, came to Charlestown in 1640, became a merchant, and acquired a handsome estate. He represented the town in the General Court from the year 1646 till 1659, when he was chosen an Assistant or Councillor, in which office he continued till his death in 1676. To Charlestown he gave a valuable farm, lying in Lynfield, the income of which was to be distributed among the poor of the town, at the discretion of the Selectmen and Deacons. He gave also, legacies to the clergymen then serving in Boston, Charlestown, Cambridge, Watertown, Newton, Roxbury and Dorchester.

James Russell, eldest son of Richard Russell, succeeded his father in his mercantile business and his public offices.

Daniel Russell, son of James Russell, was a member of his Majesty's Council for the Province of Massachusetts for upwards of twenty years. His conscientious fidelity procured him universal approbation.

James Russell, second son of Daniel Russell, was born in Charlestown, and was also a member of the Massachusetts Council. "While his family and his closet witnessed his constant devotions, his life adorned the religion which he professed." He married Katherine, daughter of Thomas Greaves, "whose life of undissembled piety, and whose amiable, social and domestic virtues endeared her to her friends."

Thomas Russell of the present sketch, son of James and Katherine Russell, was born in Charlestown, Mass., April 7, 1749; died in Boston, April 8, 1796.

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"Eulogy," by Dr. John Warren, 1796; "Discourses," by Rev. Jedediah Morse, and Rev. Peter Thacher.

“He was early placed at a private school conducted by Mr. Cushing, one of the ablest preceptors of the period. The residue of his education was committed to Thomas Green, a principal merchant in the town of Boston. The best men in the province patronized this house in educating their sons for mercantile life. Mr. Green took great pains to prevent his apprentices falling into licentious or idle courses, and to educate them not only skillful merchants, but likewise good men.”

Mr. Russell carried on the business of a merchant with different fortunes but with ultimate success. At one time he well-nigh lost the whole of what he had acquired. His trade extended to distant lands. He sent forth the first ship ever employed by the United States in the trade to Russia.

“In the year 1788 he was chosen a Representative of the town of Boston to the General Court, and the same year he was chosen a Delegate to the convention for deliberating on the adoption of the Federal Constitution. In the year 1789 he was elected into the Council of the Commonwealth, a circumstance which furnishes the singular instance of this honor being continued in the same family through five successive generations. He retained his seat there until the year 1794.”

Mr. Russell was elected a Fellow of the American Academy of Arts and Sciences; was elected President of the Society for Propagating the Gospel among the Indians in North America, and to this institution gave the sum of two hundred pounds; was a member of the Massachusetts Charitable Fire Society, and was the largest subscriber to their funds; was elected President of the Humane Society, to fill the vacancy caused by the death of Governor Bowdoin. Concerning this last appointment he was often heard to say that of all the offices and honors bestowed on him, this had been the most acceptable.

Having accumulated wealth he was careful to place it where it was secure, being averse to every species of speculation. He often deposited money in the hands of others for the benefit of the poor, to be disposed of discretionately, under the strictest charge of not divulging his name. To needy families he gave an annual distribution of fuel, enjoining secrecy upon the persons by whom it was supplied. To persons under embarrassment, he was

known to lend money and refuse interest, and to young persons of prudence and industry, he exercised the same generosity.

“Mr. Russell was not ashamed publicly to profess religion, and avow his attachment to the cross of Christ in the face of the world.”

“In disposition, he was mild, affectionate and amiable. He was naturally and from habit, the gentleman.”

“He did not allow himself in censuring or condemning any man, and conversation of this kind in others was disagreeable to him, of which he did not fail to give evidence.”

“The history of his charities and donations for the advancement of religion, learning, humanity, and the useful arts, would fill a volume.”

“As a *merchant*, he was, in the acknowledgment of all, among the first, if not the first in the United States.”

## DANIEL SAFFORD.

SENATOR IN MASSACHUSETTS LEGISLATURE, 1845, 1846.\*

"SAMUEL SAFFORD, father of Daniel, was a substantial farmer, a sensible and well informed man, whose daily life was strictly conformed to the principles of the Bible. He managed his worldly affairs with prudence; and the wants of his family being simple, they were enabled to live respectably on a moderate income."

Daniel Safford, youngest of four sons of Samuel and Priscilla Safford, was born in Hamilton, Essex County, Mass., October 30, 1792; died in Boston, February 3, 1856.

"During his childhood, the parents, an aged and very godly grandfather and grandmother, the four sons, and usually one domestic, constituted the family."

At a school-house, about a mile from his father's dwelling, Daniel received his education. Until he was eight years old he attended six weeks in the summer, and as many in the winter. On arriving at that age, his services were required on the farm, and his school privileges were limited to the six weeks in winter. When hoeing in the field, his father allowed him to skip every other hill, and thereby keep abreast with the men. One year his father gave him a small piece of ground to cultivate for himself, which he planted with potatoes. The crop brought him fifty cents, the first money he ever possessed.

Being employed to carry milk to market during one season, in his boyhood, a customer once querulously said to him as he was measuring her supply: "How much water do you think you have put in it?" He made no reply, but never carried milk to her again.

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\* "Memoir of Daniel Safford," by Mrs. Safford, Boston, 1861.

On one occasion in Daniel's youth, his father administered punishment. There had been a "raising" in the village, ardent spirits were served, and when the day closed, Daniel, then about fourteen years old, was induced to go into the bar room of a neighboring tavern. The hours passed on, and he who had never before transgressed, by remaining out late at night, found to his astonishment, it was eleven o'clock. On going home, he opened the door gently, and went carefully to his chamber. The father had been sitting by the kitchen fire, and after a little consideration, followed the transgressor to his apartment, drew quietly near and inflicted a sudden stroke of the rod. Not a word of explanation was uttered, either before or after the punishment; yet Daniel understood its meaning and recognized its justice.

Towards his brothers, David, Samuel and Ephraim, he cherished in youth a tender interest. In speaking of them he once said: "I did love my brothers very much when we were children together; and after we became men, when Ephraim made a good voyage, or the other succeeded well in business, it made me quite as happy, and I am inclined to think even more so than when I succeeded myself."

"At the age of sixteen," says Mr. Safford, "I went to Salem as an apprentice to my brother David, at the blacksmith's business. . . . Near the close of the year 1812, when I was a little more than twenty years old, my brother, who had another apprentice, and very little business, told me he would give me the remainder of my time, if I would release him from his obligation to give me, as was then the custom, a "freedom suit" of clothes. I accepted this proposition, and on the last Saturday of December came to Boston, having in hand about twenty dollars, with forty more due me, which I could not then collect. This money I had earned during my apprenticeship, by working at unseasonable hours. I was poorly clad, and knew the face of but one man in Boston. Business was dull, in consequence of the existing war with England. I thought if I could earn a living the first year, I should do well, and be satisfied. At the close of the year, I found to my surprise, that I had gained three hundred dollars."

His business as the years went on, was not altogether that of the ordinary blacksmith. Many of the ornamental iron fences

first constructed in Boston, were of his device and workmanship, and he contracted for the building of the iron fence around the Common.

During the early years of his business in Boston, he never entered a theatre or a dancing hall, never visited a billiard room or a drinking shop. He strictly observed the Sabbath, attending regularly at Park Street Church. On lifting his eyes from his work one day, he saw the majestic figure of the Rev. Dr. Griffin enter his shop. "I have come to seek you out," he said, "having noticed your constant attendance upon my preaching."

In matters of dress and personal appearance he was exact. At a dinner given to Lafayette by the Mechanics Association, of which he was a member, on being introduced as the leading blacksmith of the city, Lafayette remarked: "I should sooner have taken him for the leading tailor."

Mr. Safford accepted such positions of civil trust as he felt he could consistently fill. He was urged by friends in high esteem to be a candidate for Mayor of the city of Boston, but felt he must decline. He was chosen a Representative to the Massachusetts General Court in 1833, 1835, 1836 and 1837. In 1845 and 1846 he represented the county of Suffolk in the State Senate. As a Legislator he was modest, seldom speaking, never at length, and was ever punctual in his place.

Soon after Mr. Safford went to Salem, the question of personal religion engaged his attention. He spent his evenings in reading the Bible, and attending religious meetings. Said he: "I became convinced of my lost condition as a sinner against God, and my need of such a Saviour as the Gospel provides. I trust I was ultimately led by the Spirit of God, to commit my soul unreservedly to Him. For a long time my hope that I was a Christian was feeble and vacillating, so that I did not offer myself to the Church until I was about nineteen years old. I was then received into the Tabernacle Church in Salem, of which Rev. Dr. Worcester was Pastor."

His surrender to the Saviour brought forth fruit.

[Having left Salem for Boston.] "About this time I was informed that a poor, pious old widow lived in an attic room near my shop. I went to see her, and found her almost without fuel,



and her room cold. I got a small load of wood for her, hired a man to saw it, and went and carried it up a narrow stairway, and piled it in her chamber. The gratitude which she expressed gave me more pleasure than any like sum which I ever spent for myself."

As his business increased, he began to take apprentices, and received them into his own family. He required them all to be present at family devotions, to go regularly to some place of worship on the Sabbath, to always be at home for the night as early as ten o'clock.

One who in early life was apprenticed to him, and subsequently became a partner in the business, says: "It was a conversation which he had with me by the door of the shop, after the business of the day was closed, and the other workmen had retired, together with his prayers for me, which availed to bring me to Christ."

An Irish Catholic woman, who had been for many years a cook in the city, applied for a situation at Mr. Safford's. She was told that the servants, being considered as members of the household, were expected to be present at family prayers. She replied that that would not prevent her coming, and that she wished to come to this house because no dinners were cooked on the Sabbath. She was a widow with grown up daughters; a strict Catholic; and had refused to speak to one of her children who had become a Protestant. After coming into the family, she continued to attend her own Church, no one interfering with her religious views. She came regularly to prayers, and read in her turn in the Scriptures, being allowed to use the Douay version. One morning, during the singing of the hymn, the tears were seen on her cheeks. As she passed out of the room, she said to the other servants: "What beautiful hymns those are!" A short time after she asked Mrs. Safford if her Church would be willing to have her little nephew, eight years old, come to their Sabbath School. At length she asked one day if she could obtain a seat in their Church, saying: "I prefer your religion."

During one winter, Mr. Safford invited to his house the members of the Church in order, as their names stood on the register, seventy or eighty at a time. Among the company one evening was a colored sister, who could not understand that she was

invited to visit, and had come in her washing dress. She was furnished with a cap and black silk apron, and conducted to the parlors, where she received rather more attention from all classes than any other one present. He made it a rule, in every social gathering at his house, to have a short season of worship—the singing of a hymn, or reading from the Bible, followed by prayer.

From Mr. Safford's private record, dated 1850, we have the following: "*March 7th.*—Commenced a neighborhood meeting among the colored people in May Street, assisted by Deacon K. 8th.—Distributed tracts in West Margin Street. Most of the inhabitants Roman Catholics."

In 1832, when worth forty thousand dollars, he pens the following: "In view of the numerous calls for benevolent contributions, and my accountability to God as a servant of his bounty, I here record my determination to give all my future earnings and all the income of my property, after defraying the necessary expenses of my family, to such charitable objects as shall most commend themselves to my judgment: while I would continue to pay suitable regard to economy and industry." This resolution was observed during the remainder of his life. The entire amount paid by him as "due to charity" during thirty years, was \$70,825.29. Rev. Dr. Kirk speaks of him as follows: "Our intimacy was that of brothers, for sixteen years. We studied, labored, prayed, journeyed, suffered, and rejoiced together."

Mr. Safford was four times married. In 1817 to Miss Sarah Ashton, of Boston; in 1828 to Miss Abby Jane Bigelow, of Colchester, Conn., who within seventeen months after marriage was called away, leaving an infant child six weeks old; in 1831 to Mrs. Mary S. Boardman. In one year and three months after their marriage she too was taken from his side, leaving an infant son. "When she was gone," says Mr. Safford, "I immediately went to my chamber, where I had a severe struggle with feelings which pen cannot describe. But I do hope that there my hard heart broke down, and that by divine assistance, I was enabled to commit my Mary, myself, and my all, to Him who never corrects his children willingly, but always for their good." In 1833, at the house of Rev. J. Edwards, in Andover, he married Mrs. Turner.

In the year 1854, he gave to each of his two sons \$5,000.

## RICHARD SALTONSTALL.

MAGISTRATE FOR PLYMOUTH COLONY.\*

RICHARD SALTONSTALL, born in England in 1586, became one of the Massachusetts Bay Company, 1628, "in whose charter he was the first named of the eighteen assistants."

"He was a worthy Puritan, and the first founder of the Church at Watertown." Edward Johnson thus brings him to notice: "This town began by occasion of Sir Richard Saltonstall, who at his arrival, having some score of cattle, with servants, wintered in those parts."

He wrote a letter of rebuke to the ministers of Boston, and says: "It doth not a little grieve my spirit to hear what sad things are reported daily of your tyranny and persecutions in New England, as that you fine, whip and imprison men for their consciences. We pray for you, and wish you prosperity every way, and not to practice these courses in a wilderness which you went so far to prevent . . . . I hope you do not assume to yourselves infallibility of judgment, when the most earnest of the apostles confessed to know but in part. Oh! that all of those who are brethren, though yet they cannot speak and think the same things, might be of one accord in the Lord . . . . The Lord give you meek and humble spirits."

He returned to England, taking with him his two daughters and one son, leaving behind his two oldest sons, Richard, the elder, being at this time twenty years of age. He continued to take a deep interest in the affairs of New England, and became one of the patentees of the Colony of Connecticut.

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\* Young's "Chronicles of Massachusetts"; Drake's "History of Middlesex County"; Johnson's "Wonder-Working Providence"; Eliot's "Biographical Dictionary."





GOVERNOR SALTONSTALL

## GURDON SALTONSTALL.

GOVERNOR OF CONNECTICUT, 1708-1724.\*

GURDON SALTONSTALL, great-grandson of Sir Richard, First Assistant of Massachusetts, and son of Nathaniel, one of his Majesty's Council, was born at Haverhill, Mass., in 1666; died at New London, Conn., in 1724.

He graduated at Harvard College in 1684, studied divinity, was ordained pastor of the First Congregational Church in New London, Nov. 25, 1691, and held the position fifteen years. "He did good to the souls of men, and was frequently consulted by the magistrates of Connecticut upon their most important affairs."

By the advice of the clergy, he was persuaded to undertake the chief direction of the civil affairs of the colony. In 1707, on the death of Fitz-John Winthrop, Esq., a special Assembly was convened on the 17th of December, by Deputy-Governor Treat at New Haven, for the purpose of electing another Governor. The Assembly ordered that the votes of both houses should be mixed before they were sorted and counted, and that the majority of votes should determine the choice. Upon counting the votes, the Rev. Gurdon Saltonstall was declared to be chosen Governor. Four of the magistrates, the Speaker of the House, with three of the deputies, were appointed a committee to acquaint him with the choice, and solicit his acceptance. And to the Church and congregation at New London the Assembly wrote, acquainting them with Mr. Saltonstall's call, as appeared to them, to leave the ministry for the duties of Chief Magistrate. Mr.

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\* Trumbull's "History of Connecticut"; Allen; Eliot; Rees' "Cyclopedia"; "Discourse," by Rev. Eliphalet Adams; Newspaper item.

Saltonstall accepted the office, and on the first of January, 1708, took the oaths appointed by law.

The Assembly repealed the law which required that the Governor should always be chosen from among the magistrates in nomination, and gave liberty for the freemen to elect him from among themselves at large. At the election, May 13, 1708, Mr. Saltonstall was chosen Governor by the freemen, and held the office for sixteen successive years.

The Saybrook platform, so called, changing the Congregational mode of Church government to conform somewhat to that of the Presbyterian, had its origin with Mr. Saltonstall.

The following anecdote is told of Mr. Saltonstall :

“Of the various sects that have flourished for a day and then ceased to exist, was one known as the Rogerites. Their distinguishing tenet was, that marriage was an agreement simply, between the two parties, without the civil contract. In New London, there was a certain John ——, thus living by agreement, with Sarah, his so-called wife, to the great annoyance of Governor Saltonstall. The latter, after debating the matter, thus presented the question to the two parties : ‘Now, John, why will you not marry Sarah? Have you not taken her to be your lawful wife?’ ‘Yes, certainly,’ replied John ; ‘but my conscience will not permit me to marry her in the forms of the world’s people.’ ‘Very well. But you love her?’ ‘Yes.’ ‘And cherish her as the bone of your bone, and the flesh of your flesh?’ ‘Yes, certainly I do.’ ‘And will?’ ‘Yes.’ Then turning to Sarah, the Governor said : ‘And you love and obey him?’ ‘Yes.’ ‘And respect and cherish him?’ ‘Certainly I do.’ ‘And will?’ ‘Yes.’ ‘Then,’ said the Governor, rising, ‘in the name of the laws of God and of the Commonwealth of Connecticut, I pronounce you man and wife.’ The knot was tied by the highest authority of the State.”

Rev. Mr. Adams, of New London, wrote as follows of Mr. Saltonstall : “Who did not admire his wisdom, his learning, his dexterity in business, his application, his acquaintance with men and things, his superior genius? And what is more than all this, his unaffected piety and love to God’s house; his exact life and exemplary conversation? Would his humility have permitted,



he might justly have made use of the words of Job—‘Unto me men gave ear and waited, and kept silence at my counsel. After my words they spake not again.’ His aspect was noble and amiable, commanding respect and attracting esteem at the first appearance; and there was such an air of greatness and goodness in his whole deportment, as showed him to be peculiarly formed for government.”

Mr. Saltonstall married Mrs. Mary Clark, daughter of William Whittingham, a descendant of the early Puritan, Rev. William Whittingham. “She was a woman of superior knowledge, wisdom, and good sense, and above all, was adorned with exemplary piety.” She gave £100 to each of the two New England Colleges, and by will £1000 more to Harvard, “to be appropriated to two students of bright parts, sober lives, designed for the ministry.” Among her other bequests she gave £100 to the poor of Boston.

## SAMUEL SEWALL.

CHIEF-JUSTICE OF THE MASSACHUSETTS SUPREME COURT, 1718-  
1728.\*

IN a letter to his son, who enquired of his father respecting their genealogy, Mr. Sewall wrote the following :

“ Mr. Henry Sewall, my great-grandfather, was a linen draper in the city of Coventry, in Great Britain. He acquired a great estate, was a prudent man, and Mayor of the city.

“ Henry Sewall, my grandfather, was his eldest son, who out of dislike to the English hierarchy, sent over his only son, my father, Mr. Henry Sewall, to New England in the year 1634, with cattle and provisions suitable for a new plantation.

“ On the 25th of March, 1646, Richard Saltonstall joined together in marriage my father and my mother; Jane Dummer, my mother, about nineteen years old.”

History further reveals concerning Henry Sewall, father of Samuel: On arriving in New England in 1634, he established himself at Newbury, Mass. After a time, he returned to England, resided at Warwick, then removed to Bishop-Stoke in Hampshire, and in the year 1661, returned with his family to New England.

Samuel Sewall was born at Bishop-Stoke, England, March 28, 1652; was baptized the Sunday following, in the church of the place, by Rev. Mr. Rashly; died at Boston, Mass., January 30, 1730.

He was nine years of age when he came with his father and family to New England. His early education was conducted by Mr. Parker, of Newbury, whom Edward Johnson mentions as “ a

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\* Whitman's “ History of the Ancient and Honorable Artillery Company ”; “ New England Historical Register ”; “ Discourse,” by Rev. Thomas Prince; “ Panoplist,” February, 1808.

sincere servant of Christ." After graduating at Harvard College, he studied Divinity, expecting to engage in the Christian ministry. Circumstances, however, seemed to open another course of usefulness.

He was an Assistant under the old charter from 1684 till 1686; served several years as member of the Council; was appointed Judge of the Superior Court in 1692, and was Chief-Justice of the Massachusetts Supreme Court, from 1718 to 1728.

Mr. Sewall writes to Nathaniel Dummer, of England:

"February 2, 1684.

"LOVING UNCLE: . . . It so fell out that not long since I was the owner of a printing press and Letters, and practiced something myself in that science. Not to mention other things, I composed the Assembly's Catechism. I have sent six hundred of them in a small box, which entreat the young persons of Bishop-Stoke will kindly accept from him who cannot but affectionately remember his native soil."

Judge Sewall gave his influence and authority against the persons who in 1692 were tried for witchcraft. At a Public Fast, January 14, 1697, he presented to his minister, Rev. Samuel Willard, a "bill," in which he made humble confession of his sin and guilt in those proceedings, and which was read in presence of the congregation while he remained standing.

Mr. Sewall was a friend to the Indians, and built them a synagogue at his own expense. He inclined to the belief that the Aborigines were part of the ancient people of God, and that the ten tribes by some means had strolled into America. He deplored the system of African Slavery, and in 1700 published a tract in which the rights of the slave were advocated, entitled: "The Selling of Joseph."

Rev. Thomas Prince commends the character of Mr. Sewall:

"Let us look into the Council Chamber, and see his great concern for the honor of God, the reputation of Government, and the welfare of his country.

"Let us enter into the Courts of Justice, and see him patient, grave, and fixed in his attachment to the laws of God; a terror to the children of Belial; defending the poor and the fatherless; doing justice to the afflicted and needy. And while he con-

demns the flagitious criminal to bodily pains, his bowels yearn, and his lips speak life to the precious soul.

“Let us go into the Religious Assembly, and there see his seat constantly filled, with the Bible before him to try every doctrine.

“Let us visit his Family, and there behold . . . how every Sabbath is kept from evening to evening, in a sacred manner; and every day, morning and evening, the Scriptures read, and his prayers with his household go up as incense to Heaven. How he instructs and counsels those under his care, and makes them easy and wise together. How free his table to the learned and pious, how welcome is . . . every comer with freedom and courtesy, every poor with wise advice and alms.”

Mr. Sewall was three times married. His first wife was Hannah, only child of Capt. John Hull, of whom he thus speaks: “In 1674, I took my second degree at Harvard College, and Hannah Hull, my dear wife, saw me when I took my degrees, and set her affections on me; though I knew nothing of it till after our marriage.” By her he received £30,000. His second wife was Mrs. Abigail Filley, and his third wife was Mrs. Mary Gibbs. He had children by his first wife only, seven sons and seven daughters.

When called to affliction in the loss of two sons, he requested his friend and correspondent, Rev. Isaac Watts, of England, to write a letter of consolation to his wife. The following are passages from Mr. Watts, in his letter of November 7, 1728.

“Have you lost two lovely children? Did you make them your idols? If you did, God has saved you from idolatry. If you did not, you have your God still, and a creature cannot be miserable who has a God. The little words ‘*My God*’ have infinite more sweetness than ‘*my sons*’ or ‘*my daughters*.’ . . . Had you not devoted them to Him in baptism? Are you displeased that God calls for his own? Was not your heart sincere in the resignation of them to Him? Show then, Madam, the sincerity of your heart in leaving them in the hand of God. . . Endeavor to employ yourself in some business or amusement of life continually, lest a solitary and inactive frame of mind

tempt you to sit brooding over your sorrows, and nurse them to a dangerous size. . . Forgive the freedom of a stranger, Madam, who desires to be the humble and faithful servant of Christ and souls.

“ISAAC WATTS.”

His son, Joseph Sewall, graduated at Harvard College, was associated with four different colleagues in the pastorate of the Old South Church in Boston, and had a ministry of fifty-five years. [His last colleague, Mr. Blair, preceded the Mr. Bacon who entered upon civil office.]

The diary of Samuel Sewall was published in the “Massachusetts Historical Collections.”

## GEORGE SHARSWOOD.

JUDGE OF THE SUPREME COURT OF PENNSYLVANIA, 1868.\*

GEORGE SHARSWOOD was born in Philadelphia, July 7, 1810; died there, May 28, 1883.

He graduated at the University of Pennsylvania, in 1828; studied law, and came to the Philadelphia Bar in 1831; was appointed Judge of the District Court in 1845; was President Judge from 1851 to 1867; and in 1868 became Judge of the Supreme Court of the State.

Mr. Sharswood was converted under the ministry of Rev. Dr. William Engles. He made his confession before the Session of the Tabernacle Presbyterian Church, Philadelphia, on Wednesday evening, July 10, 1833, and was publicly baptized on the Friday evening following. He was ordained a Ruling Elder, June 8, 1856, and served in that office almost twenty-seven years.

“The virtue of humility was greatly exalted in his religious experience, and he sat at the feet of Jesus with the meekness and faith of a little child. Speaking once concerning scepticism, he expressed the fear that he could not view with becoming charity and intellectual sympathy unbelief in his fellows, because he had never known the sentiment; his mind was free—absolutely free—from religious doubt. ‘Indeed,’ he continued, ‘I could almost wish that I had somewhat of doubt upon some point of faith, that I might win the high satisfaction of overcoming it.’”

The following are passages from the writings of Mr. Sharswood :

“Legislation is the noblest work in which the intellectual

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\* Lanman; “Discourse,” by Rev. Henry C. McCook.

powers of man can be engaged, as it resembles most closely the work of the Deity."

"The power of society over its individual members, or, in other words, sovereignty, which is practically vested in the Legislature, is a type of the Divine power which rules the physical and moral universe."

"Is it possible that a being so fearfully and wonderfully made as man, and animated by a spirit still more fearful and incomprehensible, was created for the brief term of a few revolutions of the planet he lives on? . . . No, this mind can never die! Its moral progress must go on in an unending existence, of which its life of fourscore years on earth is scarce the childhood. Let us beware, then, of raising these objects of ambition, wealth, learning, honor, and influence, worthy though they be, into an undue importance."

Mr. Sharswood was fond of the classics. He habitually read the Greek Testament, and would frequently discuss with a clerical friend the precise meaning of particular passages. When in middle life, he studied Hebrew, and read the Old Testament entirely through in the original.

With his friends he was eminently social and genial, giving way to humor and wit, and choice bits of wisdom.

He published, "Essay on Professional Ethics," third edition, 1869; "Lectures Introductory to the Study of the Law," 1870.

Columbia College conferred upon him the degree of LL. D., in 1856.



## WILLIAM SHEPHERD.

REPRESENTATIVE IN CONGRESS, 1797-1803.\*

WILLIAM SHEPHERD, son of Deacon John Shepherd, was born near Boston, Mass., December 1, 1737; died in Westfield, Mass., November 11, 1817.

At the age of seventeen he enlisted in the Provincial Army and served six years. He entered the army of the Revolution as Lieutenant-Colonel, and continued in the service till 1783, participating in twenty-two engagements. Summoned from his farm by the Shay's Insurrection in 1786, at which time he was a Brigadier-General of Militia, he prevented the insurgents from capturing the Arsenal at Springfield.

He was a member of the Massachusetts Executive Council in 1788, 1789, and 1790, and was a Representative in Congress from 1797 till 1803.

"For thirty-four years Mr. Shepherd was a professor of religion, and a constant attendant upon public worship. His house was a house of prayer."

He married Sarah Dewey, and the relation continued fifty-seven years.

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\* Drake's "Dictionary of American Biography"; Allen.

## ETHER SHEPLEY.

CHIEF-JUSTICE OF THE SUPREME COURT OF MAINE, 1855.\*

ETHER SHEPLEY was born in Groton, Mass., in 1789; died in 1877.

He graduated at Dartmouth College in 1811, commenced first the study of medicine, finally took up the law; commenced practice at Saco, Me., and subsequently settled at Portland. His public career began in connection with the separation of the district of Maine from the State of Massachusetts. "For the purpose of aiding in the accomplishment of this object," says Mr. Shepley, "I consented to be a candidate, and was elected a member of the House of Representatives, in the Legislature of Massachusetts, for the year 1819, and took part in the deliberations of that body, when the act providing for a separation was passed." He was for thirteen years United States Attorney for Maine; was Senator in Congress from 1833 to 1836; was appointed in 1836 Justice of the Supreme Court of Maine, and subsequently Chief-Justice of Maine, holding the latter position until 1855. The following year he was appointed, by a resolve of the Legislature, sole commissioner to revise the General Statutes of the State.

"In 1822 took place an event which he regarded as the most momentous of his life. He writes: . . . 'While traveling alone from place to place on professional duties, I found my mind employed in the contemplation of the condition of man upon the earth. The more I reflected, the more inexcusable appeared to me to be that condition and his course of life. Surrounded by the means of promoting their own happiness and that of others,

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\* Lanman; "Discourse," by Rev. Edward Y. Hincks.

all seemed by the indulgence of their pride, selfishness and evil passions, to destroy that purity, affection and peace which should cause all to enjoy one common lot of happiness. . . . In all this I had felt no personal interest. It soon occurred to me, that in the condemnation of the world I had passed judgment upon myself. Turning to the examination of self, the more I reflected and the more closely I examined the motives and spirit by which I had been governed, the more painful was the process. When strongly inclined to cast it from me as a painful subject, it seemed to be mean and unworthy of a thinking man to avoid a full and impartial investigation of his relations to his Creator and to his fellow-creatures, and the manner in which he fulfilled them. The result of this investigation was a conviction of my entire sinfulness, and that there was no hope but in the mere mercy of God. For that I supplicated, not in outward forms but from the depths of the spirit, and at last perceived that God might be just and the justifier of them that believe. My heart expanded in thankfulness to God for his unspeakable gift, to Christ for his unquenchable love, and I soon desired to acknowledge my sinfulness, my obligations and my gratitude ; and did so publicly, by uniting with the Trinitarian Congregational Church.' ”

## JOHN SHERMAN.

MAGISTRATE OF NEW HAVEN COLONY.\*

JOHN SHERMAN was born in Dedham, England, December 26, 1613; died at Watertown, Mass., August 8, 1685.

He was brought up under the ministry of John Rogers, grandson of the martyr. "Through his instrumentality, in connection with that of his own excellent parents, his mind early took a serious direction." He was sent at an early age to Emanuel College, Cambridge, where he studied with uncommon diligence and success. When the time came for taking his degree, he felt obliged to forego the privilege, on account of his conscientious scruples in respect to the subscription that was required of him. The consequence was, that he left the University, bearing the appellation of "College Puritan."

He came to New England in 1634, and became a resident of New Haven. He began service in the ministry and preached in most of the towns then belonging to that Colony. For certain reasons he suspended the exercise of the ministry, went into civil life, and was chosen a Magistrate of New Haven Colony. Having served the public in this capacity with great acceptance, for two or three years, he resumed the ministry, contrary to the urgent remonstrances of his associates in civil authority.

He accepted an invitation to the pastorate at Watertown, Mass., as the successor of Mr. Phillips, declining an invitation to Boston and one to London. His discourses, frequently extemporaneous, were well arranged and full of thought. He was an unwearied student of the Scriptures, and his public instructions warmed the hearts of his hearers.

He was the leading man in the country at that time, in knowl-

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\* Sprague's "Annals of the American Pulpit," v. 1; Mather's "Magnalia."

edge of the astronomical sciences, and left Calculations in manuscript, which were never published. He prepared Almanacs seasoned with pious and pertinent reflections.

In conversation it was his habit to say but little, but what he said was pointed, and likely to be remembered.

Mr. Sherman was twice married. By the first marriage he had six children ; by the second twenty. His second wife at the time of her marriage was under the guardianship of Governor Hopkins, of Connecticut. The family of her grandparents were Roman Catholics ; her mother was a Puritan.





*Roger Sherman*



## ROGER SHERMAN.

SIGNER OF THE DECLARATION OF INDEPENDENCE, 1776.\*

ROGER SHERMAN was born at Newton, Mass., April 19, 1721; died in New Haven, Conn., July 23, 1793.

His father, William Sherman, was a farmer in moderate circumstances. He died in 1741, when Roger was nineteen years of age, leaving a numerous family in circumstances of dependence.

An older brother had previously removed to New Milford, Conn., and the care of the family devolved upon Roger. He was early apprenticed to a shoemaker. In June, 1743, the family disposed of their small farm in Massachusetts, and removed to New Milford. Roger performed the journey on foot with his tools on his back. Here he commenced business as a shoemaker, but before long relinquished his trade, and entered into partnership with his brother in the mercantile business.

His leisure time he had employed in study, and he had made good attainments in mathematical knowledge.

In 1745, at the age of twenty-four, he was appointed to the office of County Surveyor. For several years he supplied the astronomical calculations for an almanac published in the city of New York.

His decision to become a student at law, came about as follows: He had occasion to go to a neighboring town to transact business for himself. A neighbor required legal counsel, and stated his case to Sherman, authorizing him to seek the advice of the lawyer of the town to which he was going. Sherman committed the case to paper, and its statements were so

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\* "Lives of the Signers," by Goodrich; Hollister's "History of Connecticut"; "American Presbyterian Review," October, 1870.

clear as to excite the attention of the lawyer, who advised him to turn his attention to the legal profession. He took his friend's advice, studied law, and was admitted to the Bar in 1754.

In 1761 he became a resident of New Haven. He served as Judge of the County, Superior, and Supreme Courts; was a member of the First Congress in 1774; was a member of the committee to prepare the Declaration of Independence, and signed that instrument; in 1791 was appointed to fill a vacancy in the United States Senate.

On the floor of Congress others were more admired for popular eloquence, but there was no one whose judgment was more respected. Senator Macon remarked that Roger Sherman had more common sense than any man he ever knew.

It was the custom of Mr. Sherman to purchase a copy of the Scriptures at the commencement of every session of Congress, to peruse it daily, and to present it to one of his children on his return. Rev. Mr. Goodrich thus speaks of him: "He was long a professor of religion, and one of its brightest ornaments. Nor was his religion that which appeared only on occasions. It was with him a principle and a habit. It appeared in the closet, in the family, on the Bench, and in the Senate house. Few men had a higher reverence for the Bible; few were more intimately acquainted with the doctrines of the Gospel."

The following incident occurred at a season of family devotion:

Men connected with Yale College were boarders in the family, and were present. By the side of Mr. Sherman sat the child of his old age. His aged mother occupied an opposite corner of the room. He opened the Bible and began to read. The child made some little disturbance, upon which Mr. Sherman paused, and told it to be still. Again he proceeded, but again he paused to reprimand the little offender. At this time he gently tapped its ear. This took the attention of his aged mother, who rose from her seat, tottered across the room, and in a moment most unexpected, gave Mr. Sherman a blow on the ear. "*There,*" said she, "*you strike your child, and I will strike mine.*" For a moment the blood was seen rushing to the face of Mr. Sherman, but it was only for a moment, and he calmly pursued the service.

Mr. Sherman writes to Rev. Samuel Hopkins from New Haven,

October, 1790, upon certain theological points, and the following passages occur :

“The will and affections are the powers of agency, and the exercises of them are holy or sinful, according to the objects chosen or beloved, or according as their exercises agree or disagree with the divine law.”

“Man’s chief end is to glorify God and enjoy him forever. Therefore when a person seeks his own highest good and happiness in the enjoyment of God, and in connection with his glory, he answers the end of his creation.”

“I think you use the term self-love in a narrower sense than it is in general used by others ; and when pious persons find in themselves those desires and wishes of their own good and happiness, which I consider as inseparable from a moral agent, and which you admit are lawful, as flowing from general benevolence or as a part of it, when they find self-love condemned by that general term, it creates in their minds groundless uneasiness and doubt as to their good estate ; though perhaps a critical attention to your definitions and distinctions might prevent this.”

“The glory of God and his happiness do not depend on the will of his creatures. His goodness is his glory, and that is displayed or manifested in doing good.”

“None of His rational creatures are miserable, but for their own fault. He inflicts punishment not in a way of mere sovereignty, but as a Righteous Judge or Governor for the general good, he gathers out of his Kingdom all things that offend and do iniquity.”

Mr. Sherman married first Elizabeth Hartwell, of Stoughton, Mass.; second Rebecca Prescot, of Danvers. By these wives he had fifteen children, seven by the former and eight by the latter. Two of his brothers became ministers of the gospel.

## WILLIAM SLADE.

GOVERNOR OF VERMONT, 1844.\*

WILLIAM SLADE was born in Cornwall, Vt., May 9, 1786; died at Middlebury, January 18, 1859.

He graduated at Middlebury College in 1807; was admitted to the Bar in 1810; and from 1814 to 1816, published and edited the *Columbian Patriot*.

In 1815 he was elected Secretary of State, and held the office eight years, six of which he officiated as Judge of the Addison County Court. He served as Representative in Congress from 1831 to 1843, and in 1844 he was chosen Governor of Vermont. Subsequently he was made Secretary of the National Board of Popular Education.

As general Agent of this Board, Mr. Slade in "Tenth Report" thus speaks of the importance of piety in teachers. "A teacher needs not only knowledge, and experience, and aptness to teach, but . . . first, and always—the fear and love of God. . . . A desire to please, a love of reputation, and delight in communicating knowledge furnish strong motives to effort in the teacher's work; but what are they, all combined, compared with a desire to please God, and a delight to do his will; and with all, a recognition of the beings who are looking up for instruction, as creatures of God, committed by Him to the teacher's hands to be trained for immortality?"

Concerning the question of abandoning the employment of Chaplains and daily prayer at the Nation's Capitol, Mr. Slade made a speech before the House Friday, December 27, 1839, as follows:

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\* Lanman's "Biographical Annals"; Boston *Recorder*, 1840 and 1857.

\* \* “[Congress] met for the first time on the 5th of September, 1774, at Carpenter’s Hall, Philadelphia; and its first act, after examining the credentials of its members, and adopting a few simple rules for its government, was to resolve ‘That the Rev. Mr. Duche be requested to open the Congress to-morrow morning with prayers at 9 o’clock.’ Here is the commencement of the usage which it is now proposed to abandon. . . . The usage was never interrupted during the entire period of the war; it was introduced on the motion of Dr. Franklin into the Convention that formed the Constitution, was transferred to the First Congress under the Constitution, and has been transmitted, through the succeeding twenty-four Congresses, without interruption, to the present time. But this is not all. During the eight years War of the Revolution, eight *Fasts* and seven *Thanksgivings* were recommended by proclamations of the Continental Congress. These proclamations stand upon the journals of that body, in impressive contrast with the proposition now before us, to exclude, henceforth, a recognition of the government and providence of God from the Hall of our deliberations. . . . Many of the State Legislatures, . . . all, I believe in the Northern States, open their daily sessions with an act of homage to the great Source of goodness and wisdom. In my own State, even the terms of the Courts of Justice are opened by prayer, in obedience to the injunction, ‘in all thy ways acknowledge Him, and He shall direct thy paths.’”

[Objections that have been urged.]

“*The periodical election of Chaplains has begotten the practice of electioneering for the office.* If this is an evil, as I admit that it has been, it will cure itself. . . .

“*Hypocrites in religion may sometimes be chosen to minister here in holy things.* Some gentleman professes to know of the occurrence of such cases. For myself, I am not very ready to suspect hypocrisy, nor quick to discern the evidences of it. Unworthy men will sometimes find their way to civil offices; and even the sacred office has no complete security. . . .

“*It is said that the daily religious services, at the opening of this House are very irreverently attended by some of the members.* I wish I were able to deny the truth of this. . . . I have seen assem-

blies, in places specially consecrated to worship, in which both the sacredness of place and of time were not sufficient to secure attention, or even to restrain from gross improprieties. But I never thought of drawing an argument from this against the continuance of these assemblies, and their customary services.

“*A gentleman near me asks whether the husbandman, after attending to the morning devotions of the family, would, on assembling his laborers in the field, repeat the same service.* I answer, no. But the case chosen by the gentleman for illustration supposes that the gathering in the field for labor, has been preceded by a gathering in the family for devotion. If common duties, responsibilities, and dangers, give appropriateness to the morning devotions of a family, surely they give to the morning devotions of this body equal appropriateness.

“The question before us is not whether we shall now for the first time *introduce* religious worship into this Hall; but whether having had it here for half a century, we shall *turn it out.*”







*John Cotton Smith*

## JOHN COTTON SMITH.

GOVERNOR OF CONNECTICUT, 1812-1816.\*

HENRY SMITH, early ancestor of John Cotton, born 1557, the first of fifteen children, came from England an ordained minister, was installed the first pastor of the Congregational Church in Wethersfield, Conn., in 1636, and lived to the age of ninety-one.

Samuel Smith, grandson of the above and grandfather of John Cotton, settled in Suffield, was united in marriage to Jerusha, the grand-daughter of Rev. Increase Mather.

Cotton Mather Smith, son of Samuel and father of John Cotton, was born in Suffield in 1731, graduated at Yale College in 1751; soon after made a public profession of religion at Hatfield, Mass., studied theology under Rev. Mr. Woodbridge of that town, was installed pastor of the Congregational Church at Sharon, Conn., in 1755, and preached his half century discourse in 1815. He married in 1756, a daughter of Rev. William Worthington, of Saybrook, by whom he had six children, four sons and two daughters.

John Cotton Smith was born in Sharon, February 12, 1765; died there November 7, 1845. Graduating at Yale College in 1783, he studied law, and was admitted to practice in 1786.

He served in the State Legislature; was Representative in Congress from 1800 to 1806; was chosen Judge of the Superior Court in 1809; was Lieutenant-Governor under Governor Griswold, administering the government during the sickness of the latter; and from 1812 to 1816 held the office of Governor.

"While member of the House of Representatives, he was

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\* Sprague's "Annals of American Pulpit," v 1; Hollister's "History of Connecticut"; "History of the American Bible Society."

highly respected by both parties. Most of this time he was chairman of the committee of claims, and discharged the duties of this position with great energy and impartiality."

"As a member of the Supreme Court of Errors, his written opinions are among the best to be found in our reports, and are distinguished for their clearness of thought and finish of diction."

When fifty-two years old, he retired to private life, at his home in Sharon, the proprietor of an estate of several hundred acres of valuable land. He occupied a commodious stone mansion, within a few yards of the home where his venerable father had lived, dividing his time between his studies and agriculture.

Mr. Smith was the first President of the Connecticut Bible Society; was elected President of the American Board of Commissioners for Foreign Missions in 1826; and in 1831 became President of the American Bible Society. In an address before the latter institution he spoke as follows:

"To be constituted almoners of God's richest gift to our race, to be enabled by his bounty to offer the wandering and lost pilgrim a sure guide to his final home, is a privilege and a distinction for which we should render our most humble and grateful adoration. In view of the Divine beneficence toward the American people, it would become them to adopt the language of the shepherd king of Israel, when contemplating his elevation from the sheepfold to a throne, 'What am I, O Lord God, and what is my house, that thou hast brought me hither?' Who, at the period of our revolution, . . . could have imagined that this young country, then bleeding at every pore, would so soon not only attain to her present height of worldly greatness, but would also exhibit the phenomenon of sending the Bible to the Old World! Yea, of sending the light of divine truth to the region whence it first emanated, the sacred ground where the Redeemer revealed his mission of love and sealed it with his blood; to countries visited and taught by his Apostles; to Persia and India, and far-distant islands. . . . The increasing demand for the Holy Scriptures affords exhilarating evidence of the successful progress of truth, and of the zeal and faithfulness of the excellent men who are employed in its promulgation. . . . In furtherance of the

enterprise in which we are engaged, your Board of Managers have rendered an essential service by a careful collation of their authorized copy of the sacred text with a facsimile of our unrivalled version, as it came from the hands of the translators, and with numerous intervening copies of different dates in the society's library. The task was arduous, but the gentlemen who achieved it felt themselves abundantly rewarded by the high gratification of finding no material departure from the genuine copy—nothing more indeed than discrepancies in punctuation, and other particulars equally unimportant. With augmented confidence, therefore, have the Board recommended the English version as the model to all who, under our auspices, are translating the Bible into other languages."

"In 1814 Yale College conferred upon Mr. Smith the degree of Doctor of Laws, and in 1836 he was elected a member of the Royal College of Northern Antiquarians, in Copenhagen, Denmark."

## WILLIAM E. SMITH.

GOVERNOR OF WISCONSIN, 1877, 1879.\*

WILLIAM E. SMITH was born in Scotland, June 18, 1824; died at Milwaukee, Wis., February, 1883.

In the summer of 1833, the family came to America, landing in New York, where all remained but the father, who went westward in search of a home. A quarter of a section of land was secured in Michigan, near Detroit, a log cabin was erected, and in the spring of 1836 the family took possession, and began clearing for a farm. William E. mingled work with study, "taking a deep interest in a village debating club." In 1841 he began as clerk in a store, and continued about five years. He saved, year by year, a large portion of his salary, which was voluntarily handed over to his father. During this service as clerk he availed himself of a library and read works of history, travels and science.

He was twenty years a merchant at Fox Lake, Wisconsin; in 1872 removed to Milwaukee, and there established himself as a wholesale grocer.

He was a member of the Assembly in 1851, of the State Senate in 1858, 1859, 1864 and 1865. In the fall of 1865 he was elected State Treasurer; was re-elected in 1867, and held this position four years. In 1877 he was elected Governor of the State; was re-elected in 1879, and on the latter occasion received the largest majority that was ever given to any governor of Wisconsin. In his discharge of the duties of the executive office, he was practical, safe and faithful.

He was trustee respectively of Wisconsin Female College, at Fox Lake; of Wayland University, at Beaver Dam; and of Milwaukee Female College.

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\* Wisconsin "State Journal"; Appleton.

“Mr. Smith was long a devoted member of the Baptist Church, taking a lively interest in Sunday-schools, and illustrating his religion in his life.”

He was united in marriage to Mary, daughter of Rev. John Booth, a Baptist clergyman of Michigan, by whom he had four children, two sons and two daughters.

## ALEXANDER HAMILTON STEPHENS.

GOVERNOR OF GEORGIA, 1883.\*

ALEXANDER STEPHENS, grandfather of Alexander H., was born in England, became a resident of Pennsylvania, engaged in the Revolutionary War in behalf of the colonies, and in 1795 settled in Georgia.

Andrew B. Stephens, father of Alexander H., occupied the ancestral estate, "was a farmer of moderate means, industrious, just and upright."

Alexander Hamilton Stephens was born in Wilkes County, Ga., February 11, 1812; died at Atlanta, March 4, 1883.

He was left an orphan at the age of fourteen. The home was sold and each child's portion was \$444. "A boy of strict morality and acknowledged piety," his Sunday School Superintendent, Mr. Mills, offered to loan him money toward an education. He entered the Academy at Washington, Georgia, under care of Rev. Alexander Hamilton Webster, with whom he boarded. Mr. Webster had charge of the Presbyterian Church there, and at an early day had the satisfaction of receiving his pupil into Church membership. Towards the close of the first term he was informed by Mr. Webster, that the proposition of Mr. Mills had been at his instance. He advised him to study for the ministry, encouraging him that aid from the Georgia Education Society would be granted.

Upon consulting with his uncle, and with an aunt, an intellectual and religious lady, he concluded to pursue his studies under this arrangement, but with the understanding that the money

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\* "Life, Letters and Speeches of Stephens," by Henry Cleveland; *Chronicle and Constitutionalist*, Atlanta, Ga.; New York *Evangelist*.





*Alexander Stephens*



should be returned, if on arriving at maturer age he should not feel it his duty to enter the ministry.

He entered Franklin College in 1828, and still inclined to the ministry. By the close of the second year, he began to doubt his special fitness for the sacred office. He conferred with his uncle, who was his guardian. The guardian surrendered to him his patrimony, and with this he paid his way, graduating in 1832. From his brother he borrowed sufficient to pay all arrears of money with interest. He obtained a situation as teacher, and with the money earned paid his debts and had a small sum in his pocket when he began the study of law. Pursuing his profession in the Sheriff's office, Crawfordville, he was admitted to the Bar July 22, 1834. Here at Crawfordville, within two miles of his birthplace, he commenced practice.

A former instructor of Mr. Stephens, in a letter dated Rochester, N. Y., Monday, October 31, 1861, speaks as follows of his college life and his choice of a profession :

“ In the year 1825, I became a member of the Faculty of the University of Georgia, located at Athens, where I continued some five years, and at length returned to this, my native State. While I was there, Alexander H. Stephens entered as a student. He was then, I think, about fifteen; an amiable, modest, quiet, studious, bright-eyed lad, pious withal, and looking forward to the Gospel ministry. . . . He entered my classes, and I became much interested in him, and had with him many private walks and familiar conversations. He had not yet completed his course when I resigned and left the State, and then lost sight of him; until many years after, to my surprise, he turned up in Congress. How it happened that he did not enter the ministry I never learned satisfactorily until the spring of 1860, when the Old School General Assembly of the Presbyterian Church of the United States met here in Rochester. Among the delegates, I had the unexpected pleasure to meet with Rev. Alonzo Church, D. D., formerly, when I was there, President of the University of Georgia. Calling up memories of the past, I inquired about Stephens, and the change of his early plans. He informed me that, before the completion of his college course, on a deliberate and careful consideration of

the whole subject, he deemed himself better fitted for the law than for the ministry."

In 1836 Mr. Stephens was elected to the lower House of the State Legislature, was re-elected in 1837, '38, '39 and '40. In 1842 he was elected to the Senate of his State; and in 1843 he was elected a Representative in Congress from Georgia, to which position he was regularly re-elected to the close of the Thirty-fifth Congress.

Mr. Stephens opposed the disunion movement, and when the ordinance of Secession was passed, he gave his vote in opposition.

Writing to a friend, he says: "As to the momentous questions which threaten the stability of our institutions, what is to be the result, He alone knows who holds the destinies of nations in his hands. My earnest hope is, that there is patriotism enough in the country, North and South, to save it."

He finally accepted the decision of the majority, in the matter of Secession, and became Vice-President of the Southern Confederacy.

Shortly after the surrender of the Confederate armies, having previously retired to his home in Crawfordville, he was taken prisoner by the Federal authorities and carried to Fort Warren in Boston harbor, where he was confined for three months in a basement, and contracted rheumatism, from which he suffered through life. Through the efforts of Vice-President Wilson, he was given better quarters till his release, November 13, 1865.

He was elected United States Senator in 1866, by the first Legislature which organized under the new State Constitution, but was not admitted to his seat. In the same year he was summoned before the Reconstruction Committee at Washington and gave evidence which was widely printed and read. In this he bore testimony to the desire of the Southern people that the Union should be restored as it had existed under the Constitution. He was elected to the Forty-third Congress in 1872, and in consideration of his former length of service as a member, was allowed to choose his seat before the customary drawing began. He was elected Governor of Georgia in 1883.

The following extract from a letter by Mr. Stephens furnishes testimony to his religious character.

“I feel within that I have been sustained by an Unseen Power, on whom I have relied, and to whom I have looked in my worst trials, with the hope and assurance that all would be well under His guidance and protection.

“I do not feel justified before Him, but I do feel that with His long suffering and loving-kindness my frailties will be graciously pardoned. . . . I have for years made it my business to devote a portion of each day to prayer. . . . I was in early life deeply impressed with what is called religious feeling, but after I grew up and entered the world these feelings greatly subsided. I at one time became skeptical. The world was a mystery. I could see nothing good in it. I was miserable, and that continually. But coming to the conclusion, after a close self-examination, that the error might be in myself, I determined to adopt a new line of policy for my conduct. The first resolution was to cease finding fault with, or thinking about, what I could not understand. The second was to cultivate the kindlier affections of the heart, and with this, every day at some hour to put myself in communion with God, asking him to aid, direct and protect me in doing right. . . . The effect of this upon my mind and feelings and general views of things was soon felt by me. I felt a better, a much more contented and happier man. Such is the character of my religion. I make no boast of it, and perhaps very few people who know me have any idea of its existence, even to this extent. I have always had such an aversion to what is considered the cant of religion, that I have been rather inclined to suppress than to exhibit to others what I really think and feel in such matters.”

Says Mr. Cleveland of Mr. Stephens, writing in 1866 :

“He has made much over \$100,000 at the practice of law, and yet his whole estate to-day is not worth over \$10,000, and he has wasted no money, and sustained no losses. It has gone in the thousand streamlets of charity. He never kept an overseer on his plantation. It was carried on by his servants, under his direction by letters, while he was in Washington and Richmond. His

negroes all remain with him, all work well, and seem happy, cheerful, and contented. He never bought any negroes save at their own request, for the accommodation of themselves and families. 'Uncle Dick,' now about eighty years old, and his wife 'Martha,' about seventy, were bought in that way."

Most of his hardest labor he was compelled to perform when his bed and roller chair were his indispensable helps. Says Mr. Toombs: "He never regarded his life as worth two years. When we were in Congress together he never considered a re-election. When he used to give away everything he had, I urged him not to do so, but to lay up something for a rainy day. I explained how he might become dependent, and it was through that advice that he saved some little."

Said Rev. C. C. Williams, at a memorial service at St. Paul's Church, Augusta, on the day of Fasting and Prayer occasioned by the death of Mr. Stephens: "He was a man of noble sympathies and generous benefactions, whose face was never turned away from any poor or struggling fellow man. His frail, suffering body was his life-long inheritance. No man in history has ever won success against greater odds, in the way of physical infirmity. And he met this and mastered it, in the sublimest spirit of Christianity."

Said Judge Crawford: "If you wronged Governor Stephens, he would place a good construction on it if it was possible."

Mr. Stephens always occupied in Washington one certain set of rooms—those formerly occupied by Henry Clay. As an orator "his voice was pitched on a high, feminine key,—clear, distinct, emphatic."

He educated at his own expense no less than thirty-six young men.

He was the author of "Constitutional View of the Late War between the States," for which he realized about \$30,000.

Mr. Stephens was never married. His home was the paternal estate, at one time the property of strangers, but finally recovered.

## JOHN W. STEVENSON.

GOVERNOR OF KENTUCKY, 1868.\*

ANDREW STEVENSON, father of John W., was a native of Virginia; served for several sessions in the State Legislature, beginning in 1804; was a Representative in Congress from 1821 to 1834, and for six years was Speaker of the House; was appointed Minister to Great Britain in 1836, remaining in office until 1841. On returning from his foreign charge, he devoted himself to agriculture, and to the interests of the University of Virginia, of which institution he became Rector.

John W. Stevenson was born in Richmond, Va., May 4, 1812; died at Covington, Ky., August 10, 1886.

He graduated at the University of Virginia in his eighteenth year, read law, and established himself in his profession at Covington.

He served several years in the State Legislature; was elected a Representative to the Thirty-fifth and Thirty-sixth Congresses; in 1867 was elected Lieutenant-Governor of Kentucky; in 1868 was elected Governor of the State by the largest vote ever cast for that office; and in 1871 entered the United States Senate for the term ending 1877. Retiring from political service, he accepted a Professorship in the law department of the Cincinnati College.

Mr. Stevenson was retiring in his tastes, and loved the quiet of his home and library. He was fair in his judgment of men, and could even love those whom his official position, or conscientious duty, compelled him to rebuke. To a political opponent,

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\* Lanman; *Daily Commonwealth*, Covington, Ky.; "Sketch," by Rev. Walter Baker, D. D.



who challenged him to a duel, he wrote a letter giving his reasons for refusing the challenge.

He was an Episcopalian in religious sentiment, and at Covington, where he resided, was a communicant in Trinity Church. Strong in his principles, he impressed one, even on first acquaintance, that he feared his God, and would do right at all hazards. Often was the remark made by his fellow-Congressmen, "Governor Stevenson will do only what he thinks is right." If ever in doubt as to his duty, if an important letter was to be written, or an interview of moment was to be held, he would seek Divine counsel. He knew the way to many abodes of poverty in the city of his residence, and with his generous heart made many a fireside bright. While Governor of Kentucky, he regularly taught a class in the Sunday School.

## RICHARD STOCKTON.

SIGNER OF THE DECLARATION OF INDEPENDENCE, 1776.\*

RICHARD STOCKTON, great-grandfather of Richard, emigrated to this country with his wife and children, from the town of Stockton, England, establishing himself, first at Flushing, Long Island, afterwards in New Jersey; having purchased of George Hutchinson, by deed, March 10, 1692, for the sum of three hundred and twenty-five pounds, a tract of land, containing two thousand acres.

Richard Stockton, grandfather of Richard, a member of the Society of Friends, received by conveyance from William Penn, October 20, 1701, a tract of land in New Jersey, consisting of five thousand acres, Mr. Penn reserving ten hundred and fifty acres. This location, situated on the north side of a brook, near what is now named Princeton, was called Stony Brook, in remembrance of the Stony Brook which passed through his father's land in Long Island.

John Stockton, father of Richard, was a Presiding Judge of the Common Pleas, of Somerset County, and occupied the plantation known as Morven, devised to him by his father. "He was a religious man, and always entertained those devoted missionaries, David and John Brainerd, when they came to Princeton. John Brainerd in his Journal, under date August 24, 1749, describing his journey from Cranberry to Neshaminy, Penn., says: 'Visited the sick Indian again, and prayed with him, took leave of him and several others of my people, and set out on my journey about three o'clock in the afternoon. Called at Mr. Wales' as I passed along; tarried a little while, and then came to Princeton. Went

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Hageman's "History of Princeton"; Goodrich's "Lives of the Signers"; "Princeton College during the Eighteenth Century," by Alexander.

to Justice Stockton's and tarried there. I spent the evening mostly in conversation, and afterwards attended family and secret duties in which I was favored with some comfortable composure of mind, but had no special enlargement.'"

Richard Stockton, subject of this sketch, the eldest son of John, was born in Princeton, N. J., October 1, 1730; died there February 28, 1781.

He prepared for College at the Academy at Nottingham, Maryland, under the care of Rev. Samuel Finley, afterwards President of Princeton College. Graduating at the College of New Jersey with the first class, in 1748, he read law with David Ogden, of Newark, was admitted to the Bar in 1754, and opened a law office in Princeton.

His business was co-extensive with the Province, and he was invited into the neighboring colonies. As an eloquent and persuasive advocate, he had no competitor in the State.

"Strictly upright in his profession, he scorned to defend a cause which he knew to be unjust. A friend to peace and to the happiness of mankind, he often, with great pains and attention, reconciled contending parties, while he might fairly by the rules of his profession have drawn from their litigation no inconsiderable profit to himself. Compassionate to the injured and distressed, he often protected the poor and helpless widow, unrighteously robbed of her dower, heard her with patience, when wealthier clients were waiting, and zealously protected her interest."

Among his law students were Jonathan Sergeant, Gen. Joseph Reed, William Paterson and Elias Boudinot.

In 1774 he was appointed Judge of the Supreme Court of New Jersey, and in 1776 was elected to the Continental Congress, and was one of the Signers of the Declaration of Independence. While a member of Congress, during a visit to the house of a friend in Monmouth County, New Jersey, he was captured by a party of Royalists and thrown into prison in New York City. His confinement and the barbarity of his treatment seriously and permanently affected his health. He obtained his release through the interference of Congress.

Mr. Stockton was a man of handsome fortune, and the plantation which he received from his father, was made one of the most

beautiful residences in the State. His house contained elegant and rare furniture, a valuable library and works of art. His grounds were tastefully laid out, planted with rare trees, and ornamented with a choice flower-garden.

From 1757 till his death, he was a Trustee of the College, and for many years a member and Trustee of the Presbyterian Church in Princeton.

An estimate of his Christian character can be formed by reading the following extract from his last will: "As my children will have frequent occasion of perusing this instrument, and may probably be peculiarly impressed with the last words of their father, I think proper here, not only to subscribe to the entire belief of the great leading doctrines of the Christian religion, such as the being of a God, the universal defection and depravity of human nature, the divinity of the Person, and completeness of the redemption purchased by the blessed Saviour, the necessity of the divine Spirit, of divine faith accompanied with an habitual virtuous life, and the universality of divine Providence; but also in the bowels of a father's affection to charge and exhort them to remember 'that the fear of God is the beginning of wisdom.'"

Mr. Stockton married a sister of Hon. Elias Boudinot. "She was a woman of strong mind, fine culture, and was a zealous Presbyterian. She impressed her character not only upon her husband, but on all her children, and her children's children."

## JOHN STODDARD.

MEMBER OF HIS MAJESTY'S COUNCIL.\*

ANTHONY STODDARD, great-grandfather of John, "the first in the country of the family of Stoddards," resided in Boston, and was a member of the General Court from 1665 to 1684.

Solomon Stoddard, eldest son of Anthony, and father of John, was born in Boston in 1643; graduated at Harvard College in 1662; was ordained pastor of the church at Northampton, Mass., in 1672, holding this position until his death in 1729. "As a preacher, his discourses were plain, experimental, searching, and argumentative. He was blessed with great success. He used to say that he had five harvests; and in these revivals there was a general cry, what must I do to be saved?"

John Stoddard was born in 1682; died in Boston, June 12, 1748.

He graduated at Harvard College in 1701. In his early manhood he was of a grave, reserved disposition, and not believed to possess any peculiar talents. In 1713, he was sent to Quebec, to negotiate the redemption of prisoners taken from New England.

For many years he was a member of the Massachusetts Council; was Chief-Justice in the Court of Common Pleas; and in his military capacity held the rank of Colonel.

Rev. Jonathan Edwards thus speaks of Mr. Stoddard:

"He was probably one of the ablest politicians that ever New England bred. He had a very uncommon insight into human nature, and a marvellous ability to penetrate into the particular tempers and dispositions of such as he had to deal with, and to

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Sprague's "Annals"; "Dwight's Travels"; "Discourse," by Rev. Jonathan Edwards.

discover the surest way of treating them, so as most effectually to influence them to any good and wise purpose.

“He was eminently endowed with a spirit of government. The God of nature seemed to have formed him for government, as though he had been made on purpose, and cast into a mould, by which he should be every way fitted for the business of a man in public authority.

“He was one that was not afraid of the faces of men; and every one knew that it was in vain to attempt to deter him from doing what, on mature consideration, he had determined he ought to do. But though he feared not the faces of men, yet he feared God. He was strictly conscientious in his conduct, both in public and private. I never knew the man that seemed more steadily, and immovably to act by principle, and according to maxims, established and settled in his mind, by the dictates of his judgment and conscience. Some of his greatest opponents, that have been of the party contrary to him in public affairs, have openly acknowledged this of him: *That he was a faithful man.*

“How far was he from a busy, meddling disposition! How far from any sly and clandestine management, to fill his pockets with what was fraudulently withheld from the laborer, soldier or inferior officer!

“He was high in the esteem of many tribes of Indians: . . . so had influence upon them above any other man in New England.

“He had no small degree of knowledge, in things pertaining to experimental religion; but was wont to discourse on such subjects, not only with accurate doctrinal distinctions, but as one *intimately* and *feelingly* acquainted with these things.

“God had endowed him with a comely presence, and majesty of countenance, becoming the great qualities of his mind, and the place in which God had set him.”

His wife was Prudence Chester, of Wethersfield, Conn., and they had several children.

## THOMAS STORY.

MEMBER OF GOVERNOR'S COUNCIL, PROVINCE OF PENNSYLVANIA.\*

THOMAS STORY died in England in 1742, aged nearly eighty years. "He was brought up in profession with the Church of England; and having studied for the law, practiced in Carlisle, and subsequently in London."

In 1698 he embarked for America, and in course of time took up his residence in Philadelphia. He became a member of the Governor's Council; and in 1706, was chosen Mayor of Philadelphia, but declined to accept the office. He remained in America fourteen years, occupying different positions of trust, and finally returned to England.

"Being from his youth inclined to piety, he examined closely into the doctrines of several sects, and eventually became convinced that the principles of Quakerism accorded with those of the New Testament, and he espoused them."

He engaged with William Penn in religious labors in Ireland, and his important object in coming to this country was to pay a religious visit to "Friends" here. He was solicited by Penn "to assist in settling the affairs of the Province of Pennsylvania," and he accordingly entered upon civil duties as mentioned.

On returning to England he continued his gospel labors in the various quarters of the British Islands. "His ministry was very convincing and edifying, so that he was acknowledged, not only by the Society of which he was a member, but by other people, *as a truly evangelical minister.*" His season of civil service expired, he labored in the work of the Gospel nearly fifty years.

Mr. Story addressed the following to James Logan:

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\* "Memoirs of James Logan;" "The Historic Mansions of Philadelphia."



“LONDON, 11th Month, 21st, 1734.

“RESPECTED FRIEND:

“I take this first opportunity that presents, to acknowledge the receipt of thy frank letter of 16th, 9th Month last, which is satisfactory on several accounts; I am glad to know thereby, that my very dear friend, thy wife, and all your children, are well, and hopeful in the better part. . . . As to the inaptitude of all thy family of succeeding thee in such satisfaction as thou hast reaped in thy acquaintance with books and languages, thou wilt be easy in that, if it be possible for thee to consider, that these things are generally speculative and so barren as to us, that they cannot afford us one morsel for support of a short uncertain life in this teasing world, or much help towards a better. If then, we have so much understanding and application as to conduct ourselves with honesty and safety, as respects bread and clothes, and pursue the rule of grace, and virtue to the end, we shall not miss, at last, of a safe conduct to that haven which, I doubt not, we all aim at in our most solemn thoughts. Yet I am no enemy to learning, though I have but little of it; that field affording great variety for contemplation, and much delight to the mind therein. . . . In that love which engageth me to wish all happiness to thee and thine in this life and that which is to come, I conclude this,

“From thy very loving friend,

“THOMAS STORY.”

Mr. Story married July 10, 1706, Ann, daughter of Edward Shippen, the first Mayor of Philadelphia, who received from her father a liberal settlement. [Miss Shippen was the lady who declined the proposal of James Logan.]

## CALEB STRONG.

GOVERNOR OF MASSACHUSETTS, 1800-1807, 1812-1816.\*

JOHN STRONG, great-grandfather of Caleb, was an early settler in the colony of Massachusetts, and the first ruling Elder in the church in Northampton.

Caleb and Phebe Strong, parents of Caleb, were both distinguished for sound judgment and exemplary Christian deportment.

Caleb Strong, the subject of this sketch, was born at Northampton, Mass., January 9, 1745, died there November 7, 1819.

He prepared for college under Mr. Mosely of York, and graduated at Harvard in 1764.

On leaving college, for several years he was unable to use his eyes in reading or study. "What evinced the care of Providence over him as an instrument of future good to the world, his father and sisters, with exemplary kindness, gave him encouragement and aid by daily reading to him professional and other books."

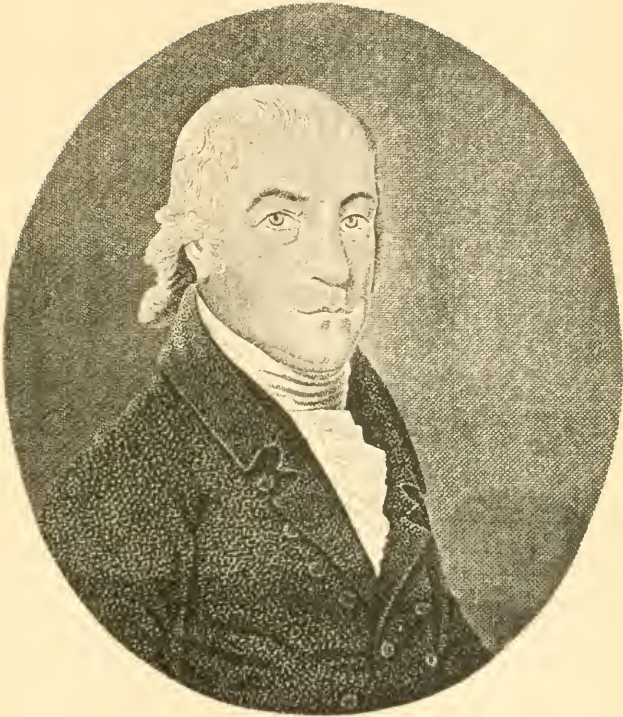
He studied law with Mr. Hawley, and for twenty-four years held the office of County Attorney.

In 1779, he assisted in forming the Constitution of Massachusetts, and in 1787 assisted in forming the Constitution of the United States. From 1789 to 1796, he was a Senator in Congress; from 1800 to 1807 was Governor of the State; also from 1812 to 1816.

"Mr. Strong united himself to the communion of the church of Christ in Northampton, July 5, 1772, and uniformly adorned the doctrine of God our Saviour by his exemplary life, and his soundness in the faith. Upon the establishment of the Hampshire

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\* "Northampton Antiquities," by Clark; Lanman; "Discourse," by Rev. Dr. Joseph Lyman.



CALEB STRONG.



Missionary Society, he was chosen their President, and effectually promoted their interests in that office for ten years. Few have rivalled him in literary attainments, fewer still in acquaintance with practical wisdom."

He married, November 20, 1777, Sarah, daughter of Rev. John Hooker of Northampton, an exemplary professor of religion from her early youth. They had nine children, three of whom died in infancy.

"Patriotism and Piety," or "Speeches and Proclamations of Gov. Strong," was published in 1808. Harvard University conferred upon him the degree of LL. D.

## SAMUEL SYMONDS.

DEPUTY GOVERNOR OF MASSACHUSETTS COLONY, 1673-1678.\*

SAMUEL SYMONDS was descended from an ancient and honorable family in Yieldham, Essex County, England; had there a good estate; settled at Ipswich, Massachusetts Colony, in 1637; died there in 1678.

He was Deputy to the General Court from 1638 to 1643; from 1643 until 1673 held the office of Assistant; was elected Deputy Governor in 1673, and held the office until his decease.

In 1646 he addressed a letter to Governor Winthrop, which unfolded what the author considered the Divine purposes in the settlement of New England. The conversion of the natives to the Christian faith and practice, he mentions as one of the purposes, "which mercy," he adds, "if attained in any considerable measure, will make us go singing to our graves."

In 1651 he received a grant of 300 acres of land, beyond Merrimac River, "with free liberty for timber, if he there set up a saw-mill within seven years."

In 1652 he is on a committee to visit Piscataqua "and settle government there."

In 1667 he is on a committee to revise and bring in certain laws which had been offensive to the King; among them one which abolished the observance of Christmas, as a relic of Episcopacy.

Whatever he undertook, whether business of town, county, colony, or country, he did not leave it, till he had expended upon it all the time, attention, and exertion which he ought.

His politics, principles, and practices, were not swayed by corrupt ambition, but were deeply seasoned by the salt of piety,

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\* Felt's "History of Ipswich," 1834.

which induced him to seek first for the approbation of God, and then as a consequence, to act for the best good of those whose interests were committed to his care. His was a mind which looked at earthly concerns in the light of Revelation. His was a soul affected and moved more by eternal realities than by things temporal. His was a life which took hold on judgment, and secured the blessedness of justification through the Redeemer.

He married first, the daughter of Governor Winthrop; second, Rebecca, widow of Daniel Eppes; and had eleven children. Two of his daughters married clergymen; his son, William, was Representative to the General Court from Wells, Me., in 1676.



## JOSEPH TALCOTT.

GOVERNOR OF CONNECTICUT, 1724-1741.\*

JOSEPH TALCOTT, of Hartford, Conn., served as Representative in the State Legislature for several years; in 1711 was elected a member of the Council, and continued his connection with this body until his election to the office of Lieutenant-Governor, May, 1724. On the death of Governor Saltonstall in September of that year, Mr. Talcott was elected to fill the vacancy, and continued to hold the office of Governor until his death in 1741.

“Eminent for piety, he called the periods of revival in his last years, ‘times of refreshing.’”

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\* Allen; Hollister.

## CHARLES THOMSON.

FIRST SECRETARY OF CONGRESS, 1774-1789.\*

CHARLES THOMSON was born in Ireland, November, 1729, died in Lower Merion, Montgomery County, Penn., August 16, 1824.

He came to America with his three elder brothers; was educated at an academy in Philadelphia, conducted by Rev. Dr. Allison; taught for a time the Friends' Academy; and afterward went into business in Philadelphia. Here he obtained the friendship of Dr. Franklin.

The following paper reveals Mr. Thomson's official connection with the first Congress.

“MONDAY, September 5, 1774.

“A number of the Delegates, chosen and appointed by the several Colonies and Provinces in North America, to meet and hold a Congress at Philadelphia, assembled at the Carpenters' Hall. Present: . . . The Congress proceeded to the choice of a President, when the Honorable Peyton Randolph, Esq., was unanimously elected. Mr. Charles Thomson was unanimously chosen Secretary.”

He resigned his office as Secretary of Congress in July, 1789.

Mr. Thomson communicates with General Washington, and transmits to him the Resolve of Congress, recommending a day of Fasting and Prayer.

“PHILADELPHIA, December 11, 1776.

“SIR:—

“The President being necessarily engaged with his family, I have the honor to inform you that your letter of the 10th was duly received and laid before Congress; and to transmit you a resolution of Congress, passed this day.

“I am, sir, your obedient, humble servant,

“CHAS. THOMSON.

“To his Excellency, GENERAL WASHINGTON.”

Force's "American Archives"; "Synopsis of the Four Evangelists," by Charles Thomson; Drake's "Dictionary of American Biography."

IN CONGRESS, December 11, 1776.

WHEREAS, The just war into which the United States of America have been forced by Great Britain is likely to be still continued by the same violence and injustice which have hitherto animated the enemies of American freedom : and,

WHEREAS, It becomes all publick bodies as well as private persons, to reverence the Providence of God, and look up to him as the Supreme Disposer of all events, and the Arbiter of the fate of nations ; therefore the Congress hereby

*Resolve*, That it be recommended to all the States, as soon as possible to appoint a day of solemn Fasting and Humiliation, to implore of Almighty God the forgiveness of the many sins prevailing among all ranks, and to beg the countenance and assistance of his Providence in the prosecution of this just and necessary war. . . . It is left to each State to issue out Proclamations, fixing the day that appears most proper for their several bounds.

Extracts from the Minutes :

CHARLES THOMSON, Secretary.

John Adams in his Diary, describes Charles Thomson as the Samuel Adams of Philadelphia, the life of the cause of liberty. An Indian tribe which adopted Mr. Thomson, gave him the name of "The man of truth." He was strictly moral, and his mind was deeply imbued with religious principles.

"A Translation of the Septuagint from the Greek," by Charles Thomson, was published in four volumes, 8vo, in 1808 ; found in Library of Massachusetts Historical Society. "A Synopsis of the Four Evangelists," by Charles Thomson, found in Library of Brown University, was published in Philadelphia in 1815, with full title as follows. "A Synopsis of the Four Evangelists ; or a regular history of the conception, birth, doctrine, miracles, death, resurrection, and ascension of Jesus Christ, in the words of the Evangelists."

In his preface he writes : "To undertake a new *Harmony* of the *Gospels*, after the many made, might seem an attempt at vanity, did not the numerous Harmonies, in the two last centuries, show, one after another, that those which preceded had not given satisfaction ; and infidels still continue to charge the Evangelists with inconsistency and contradiction. This may excuse me to the public. . . . How I have succeeded, is now submitted to the judgment of the candid reader. For my own part, I have the satisfaction to think, assuredly, that, on a full and fair exam-

ination, it will be found that the Evangelists are neither inconsistent, nor do they contradict one another; but that on the contrary, they mutually elucidate, support, and confirm one another's narration. . . . C. T."

Mr. Thomson was twice married. First to the daughter of Charles Mather, second to Hannah Harrison, sister of Benjamin Harrison, the Signer.

## PENN TOWNSEND.

MEMBER OF HIS MAJESTY'S COUNCIL FOR THE PROVINCE OF THE  
MASSACHUSETTS BAY, 1721.\*

PENN TOWNSEND, the third son of William, was born in Boston, December 20, 1651; died August 21, 1727.

He was a leading man in town affairs, (Boston) generally moderator at town meetings; was a Representative in 1686, and annually, except during Andros' reign, to 1698. He was a member of the Council under the new charter, 1721.

In military life, he was Lieutenant in the militia of Boston, then Captain. In 1694, he was made Major of the Boston Regiment; in 1699, Lieutenant-Colonel, and in 1703, Colonel, which office he held until 1710. As a member of the Artillery Company, he was Lieutenant in 1679; Captain in 1681, 1698, 1709 and 1723.

In his religious principles, he was a sound Protestant, in doctrinal points a Calvinist, and in matters disciplinary, a Congregationalist, yet of a truly Catholic spirit.

He was patient toward God, under repeated heavy losses, and disappointments in trade and business; patient also toward men, overcoming evil with good.

\* To his honor be it remembered, how he used to pray in the field, with the militia; a worthy practice, by which he adorned his captain's post to the last.

We have reason to think he was truly a man of prayer, and knew how to wrestle with God. He might be called a Nathaniel, for his secret devotions, which were observed to be long and

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\* Whitman's "History of the Ancient and Honorable Artillery Company," 2d edition, Boston, 1842; "Appendix to Discourse," by Rev. Thomas Foxcroft.

frequent ; he might be called a Joshua, for his family religion, and a very Daniel for his almost unexampled affection for the House of God.

He was early admitted a member of the Old Church in Boston, in the communion whereof he continued to the end a pillar and ornament.

He seemed to be marked out for eminent distinctions by an uncommon piety in his early youth.

In his political principles, he was a true Englishman ; loyal to the throne, and tender of the subject, and withal an equal friend to the cause of Liberty. He was a discreet patron of our envied privileges, whether civil, ecclesiastic or academical

Notwithstanding he devoted much time to the public service he paid strict attention to his private business. The total of his property, real and personal, was £6748 18s. 6d. He feared God, honored the king, and loved the brotherhood.

## JOHN TREADWELL.

GOVERNOR OF CONNECTICUT, 1809-1811.\*

JOHN TREADWELL was born at Farmington, Conn., Nov. 23, 1745; died Aug. 19, 1823.

“His father was a mechanic of a competent fortune. Both his parents were pious, both lived to an advanced age.”

In Mr. Treadwell's autobiography, in which he puts himself in the third person, he says:—“He was early initiated in the arts of industry, and the intervals of school hours and vacations were not suffered to be wasted in frivolous amusements, but were carefully applied to the labors of the farm; and he was trained to simple and frugal habits.”

He prepared for college under the instruction of the minister of the place, Rev. Timothy Pitkin; entered Yale in 1763, and graduated in 1767. While in college, he was thorough in his studies, unambitious of distinction, and rather solid than brilliant. “It was enjoined by the statutes of the institution, that throughout the course, each class should recite the ‘Westminster Confession of Faith,’ ‘Locke on the Human Understanding,’ and ‘Edwards on the Will,’ were among the text books.”

He read law with Judge Hosmer, of Middletown, but did not practice. His father was advanced in life, and needed his society and aid. He accordingly remained at home, “laboring on the farm in the summer, and keeping a village school in the winter.”

He was appointed Judge of the County Court for the County of Hartford in 1795, was elected Lieutenant-Governor in 1798, was chosen Governor as the successor of Trumbull in 1809, and was succeeded by Griswold in 1811.

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\* Lanman; “Panoplist”; Durfee's “History of Williams College”; “Memoir,” by D. Olmsted.





GENERAL JOHN TREADWELL.



“Governor Treadwell, in his religious views, was Calvinistic. He is remembered to have said, that his scheme of faith was forever settled by reading ‘Edwards on the Will.’

“If, as some have imagined, Mr. Treadwell was *by nature* cold and selfish, he had certainly *by grace* a tender heart, and the most enlarged benevolence. These qualities were manifested, first, towards the world of mankind, imparting great fervor to his prayers for the conversion of the world, and animating his incessant labors for that object; and, secondly, towards every creature susceptible of happiness, not excepting even the lower animals.

“As long as he possessed the means, his charities flowed in a continual stream.”

The following are the details of the formation of the American Board of Commissioners for Foreign Missions, Mr. Treadwell becoming the first President.

In the summer of 1806, Samuel J. Mills and others, students of Williams College, met together in a neighboring grove for a prayer meeting. As a shower was approaching, they left the grove, and took shelter for their meeting under a hay-stack. The subject of conversation under the stack, before and during the shower was, the moral darkness of Asia. Mills proposed to send the Gospel to that dark and heathen land; and said that we could do it if we would. All agreed with the idea except Mr. Loomis, who contended that it was premature; that if missionaries should be sent to Asia they would be murdered; that Christian armies must subdue the country before the Gospel could be sent to the Turks and Arabs. In reply, it was said that God was always willing to have his Gospel spread through the world; that if the Christian public was willing and active, the work would be done. “Come,” said Mills, “let us make it a subject of prayer, while the dark clouds are going, and the clear sky is coming.” All prayed except Loomis, and Mills made the last prayer. Two years after, a Foreign Missionary Society was formed in the college, “for the purpose not of sending others, but of *going* to the heathen.”

At the General Association of Massachusetts convened at Bradford, June 27, 28, and 29 of 1810, the following paper was presented. “The undersigned, members of the Divinity College

[Andover] . . . beg leave to state, that their minds have been long impressed with the duty and importance of personally attempting a mission to the heathen . . . and that, after examining all the information which they can obtain, they consider themselves as devoted to this work for life, whenever God, in his providence, shall open the way. . . Adoniram Judson, Jr., Samuel Nott, Jr., Samuel J. Mills, Samuel Newell." The committee appointed to consider the case, on the morning of Friday, June 29, made their report, and it was voted: "That there be instituted, by this General Association, a Board of Commissioners for Foreign Missions, for the purpose of devising ways and means, and adopting and prosecuting measures, for promoting the spread of the Gospel in heathen lands. That the said Board of Commissioners consist of nine members, to be chosen in the first instance by this Association."

On the 5th of September, 1810, the American Board met at Farmington, Conn., according to appointment by the Massachusetts General Association, and adopted its constitution under the name and style of "The American Board of Commissioners for Foreign Missions." Officers elected for the year ensuing were, for President, his Excellency, John Treadwell; for Vice-President, Rev. Dr. Samuel Spring; for Prudential Committee, William Bartlett, Esq., Rev. Dr. Spring, Rev. Samuel Worcester.

Mr. Treadwell held the office for twelve successive years, by annual appointments.

In founding and sustaining the Connecticut Missionary Society, he bore an active and important part.

Mr. Treadwell was united in marriage to Dorothy, daughter of Joseph Pomeroy, "a young lady of Northampton, of good family and high personal accomplishments, and not the less precious in his eyes, for having, when very young, listened to the preaching and pastoral counsels of the great President Edwards." They had seven children, two sons and five daughters.

Of the birth and early death of his first child, his autobiography, still speaking of himself in the third person, gives the following account: "On the 28th of November, 1771, he was presented with a daughter. Her health was perfect until she was about two years and three months old, when she was seized with a

fever which proved incurable. . . . The father was sensible that the hand of God was upon him. He had neglected to dedicate himself and his offspring to God in the bonds of the gospel covenant. He knew that his child inherited from him a sinful nature, that if it was saved, it must be as a sinner, through the atonement of Christ, and sanctification of the Spirit; that although God is a Sovereign, and might through the all-sufficient atonement of Christ, save all infants, and indeed all men, without the intervention of means, if he were pleased so to do, yet he was not bound in justice to do it, nor was it certain that any were saved without the use of means, either employed by themselves personally, or if incapable of this, by their constituted representatives. He was persuaded that the infant children of believers are proper subjects of baptism; that when dedicated to God in that ordinance, the dedication would be the answer of a good conscience in the parent, and also a means of salvation to the offspring. . . . and that to neglect this means of salvation, was in the parent the worst of cruelty. In this extremity, he could do nothing more, and certainly nothing less, than in an act of solemn worship with his wife, by themselves, dedicate himself and his dying child to God, through Christ, committing it, so far as he was able, into His hands, and fervently begging for its sanctification and eternal salvation. . . . His peace of mind was in a good measure restored. The child soon after died, and the parents hope in God that it has gone to rest. The result of this trying scene, was so thorough a conviction of his duty, that soon after, although with a trembling heart, he made a public profession of his faith in Christ, and joined the church then under the care of the Rev. Timothy Pitkin."

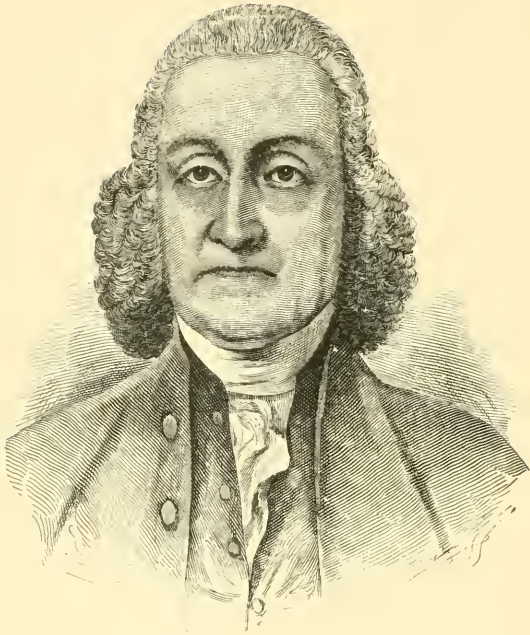
Says Mr. Olmsted: "When his sons had left the paternal roof, and become themselves heads of families . . . he exhorted them in his letters to make their house a house of prayer, and to train up their children for Heaven."

His daughter Julia, born 1781, married 1803 Amasa Jerome. "From the time of her hopeful conversion, her mind was exercised with a tender concern for the youth of her acquaintance. To one of these she writes: 'Julia, we have been together in the ways of sin—why can we not go together in the road to the heavenly Canaan?'"

Although Mr. Treadwell received by inheritance a fine estate, in his latter years he was "straightened in the means of support." Heavy pecuniary liabilities in aid of his sons, together with other causes, had conspired to reduce his substance.







*John Trumbull*

## JONATHAN TRUMBULL.

GOVERNOR OF CONNECTICUT, 1769-1783.\*

JOHN TRUMBLE (so the name was spelt until the year 1766), great-grandfather of Jonathan, emigrated from Cumberland County, England, and settled in Rowley, Essex County, Mass.

John, son of the above, grandfather of Jonathan, a resident of Rowley, was made a freeman in 1640—a deacon in the church in 1686—a lieutenant in the militia in 1689—emigrated to Suffield, Conn., near the close of the seventeenth century. He had four sons, John, Joseph, Ammi and Benoni. John became a clergyman in Watertown, Conn., and was the father of John, the poet. Benoni was the father of the historian, Rev. Benjamin Trumbull.

Joseph Trumbull, second son of the above, and father of Jonathan, became a resident of Lebanon, Conn., when twenty-one years of age, and established himself as a merchant and a farmer.

Jonathan Trumbull was born in Lebanon, Conn., October 12, 1710, died August 17, 1785.

He entered Harvard College at the age of thirteen, and became distinguished as a scholar. While a freshman he connected himself with a religious society in the institution, the articles of which he himself compiled. These articles, dated "Cambridge, January ye 10th, Anno Domini 1723," and entitled "The articles which all that belong to the Private Meeting instituted at Harvard College 1719, assent unto," are found in his own handwriting in the Library of the Connecticut Historical Society. The articles, with introduction, are as follows :

"It being our indispensable duty, as well as undeniable inter-

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\* Stewart's "Life of Trumbull"; Force's "American Archives"; "Pulpit of the American Revolution," by Thornton.

est, to improve all opportunities and advantages that God is graciously favoring us with, to his honor and glory, and our eternal welfare, as also to avoid all those temptations and allurements to evil, which we are in danger to meet with, and to edify, encourage, and excite one another in the ways of holiness and religion; we do to that end assent to the following articles, viz. :—

“1. That we will meet together for the worship of God twice in a week, viz., on Saturday and Sabbath day evenings.

“2. Being met together, we shall as God enables us, perform the several injunctions of our meeting, the first (as to his station in College) beginning, and so proceeding to the last, except any one, for good reasons, shall desire to be excused.

“3. That we will bear with one another's infirmities, and that we will divulge nothing of what nature soever, that is done at our meetings.

“4. When we are absent from our meetings, we will endeavor to behave ourselves so that none may have occasion to speak evil of us.

“5. That all manner of disagreeable strifes or quarrelings with one another shall be suppressed by us, and that we will live in love, peace, and unity, one with another.

“6. That if any one sees or hears another speak anything unbecoming a member of such a society, he shall reprove him as far as he shall think the reproof worthy, but he shall do it with all meekness, love and tenderness towards him.”

He took his degree in 1727 in a class of thirty-seven members, and returned to his home in Lebanon. His exercises and feelings upon the subject of religion “ripened into the saving faith and hope of the Christian believer.” Connecting himself with the church at Lebanon, he commenced the study of theology with his pastor, Rev. Solomon Williams. In due time he was licensed to preach, and was invited to settle with the church at Colchester. While deliberating on this call, a domestic affliction turned the current of his life into another channel. Joseph, his elder brother, who was engaged in business with his father, went abroad in the summer of 1732, on a commercial enterprise, in one of the vessels belonging to the family and was lost at sea with the vessel and cargo. The services of Jonathan were now needed in the

settlement of affairs, and upon the urgent request of his father, he declined the call of the church at Colchester, abandoned his favorite design, and became a merchant. The firm was known as Williams, Trumbull & Pitkin, afterwards as Trumbull, Fitch & Trumbull. They carried on trade with the West Indies, and had dealings in London, Bristol, Liverpool, Amsterdam and Hamburg. At the close of the year 1763, Mr. Trumbull's property was estimated at not less than eighteen thousand pounds. But reverses afterwards occurred, and his means were reduced.

Mr. Trumbull was elected to the General Assembly of the Colony in 1733, at the age of twenty-three; was repeatedly re-elected, and in 1739 was made Speaker of the House. He was chosen Lieutenant-Governor in 1766; held the office of Chief-Justice of the Superior Court from August, 1766, to September, 1769, and was Governor of the State from 1769 to 1783.

On accepting the office of Governor, he speaks as follows: "With humble reliance on the all-wise Governor of the world, for his divine direction and guidance, I accept this trust and ask your present and continued supplications at the Throne of Grace, that wisdom, prudence, and discretion may be given, answerable to the day, the work, and the duty assigned me."

In moments of anxiety and danger connected with the Revolution, he seemed to have no confidence in an arm of flesh.

In a particular instance, writing to his son he says: "The critical hour seems to hasten. May our eyes be on the Lord of Hosts! The Lord reigns!"

And when by special express he received this announcement, "On Friday, the third instant, the strong fortress of St. John was surrendered to the American Arms," in his communication to Congress, he delivers these words:—"The events announced are arguments of praise to the Supreme Director of all events."

To General Washington, the newly appointed Commander-in-chief, he sent words of congratulation and said: "Now therefore be strong and very courageous. May the God of the armies of Israel shower down the blessing of his divine providence on you, give you wisdom and fortitude, cover your head in the day of battle, add success, . . ."

Human exertion, as well as reliance upon a Divine arm, Mr. Trumbull believed to be needful.

Intelligence had been received from General Washington, of the necessity of a large increase of forces at New York. To all the able-bodied men in Connecticut, who were not obliged to do military duty in any Train-Band and to such as were "gentlemen of horse," he published an "Exhortation" as follows:

"In this day of calamity, . . . to trust altogether to the justice of our cause without our own utmost exertions, would be tempting providence. . . . Join yourselves to some one or other of the companies of the militia now ordered to New York, or form yourselves into distinct companies of fifty men or more each, and choose a Captain, Lieutenant, and Ensign forthwith. March on—this shall be your warrant. . . . Play the man for God, and for the cities of our God. May the Lord of Hosts, the God of the armies of Israel, be your Captain, your Leader, your Conductor and Saviour. . . .

"Given under my hand in Lebanon, this 12th day of August, 1776.

"JONATHAN TRUMBULL."

It was not till after the burning of Danbury, when nineteen dwelling houses, the Congregational Church, and twenty-two stores were sacrificed; not till after the invasion of New Haven, at which season of general havoc, the venerable President of Yale College, Dr. Daggett, was brutally injured and plundered; not till after the burning of Fairfield; scenes and incidents like these;—that another and a happier scene was revealed.

The proclamation for the cessation of hostilities had been transmitted by Governor Trumbull to the Secretary of Connecticut, with directions to the Sheriff of Hartford County to publish the same with appropriate ceremonies. At Hartford, on a memorable Wednesday, at ten o'clock A. M., in presence of the military and a crowd of citizens, the Sheriff, in obedience to the Governor's orders, proclaimed the welcome tidings, and closed with these words, the guns of the military responding:

"May God Almighty ever be the guardian and protector of the rights and liberties of the United States of America. May good order and government, useful learning and true piety, by divine favor be maintained and flourish throughout the United States of America, until time shall be no more! May the great blessing of health, plenty and peace, from the Father of mercies, be the happy portion of the United States to the latest generation!"

“God be thanked, we have lived to see peace restored to this bleeding land. . . . We have sustained a force brought against us, which might have made any empire upon earth to tremble; and yet our bow has abode in strength; and having obtained help of God, we continue unto this day.” Thus spoke President Stiles of Yale College, in his Election Sermon before his Excellency, Jonathan Trumbull, and the General Assembly of Connecticut convened at Hartford, May 8, 1783. It was on this occasion that Mr. Stiles thus addressed His Excellency:

“We adore the God of our Fathers, the God and Father of the spirits of all flesh, that he hath raised you up for such a time as this; and that he hath put into your breast a wisdom which I cannot describe without adulation. . . . Our enemies revere the names of Trumbull and Washington. In honoring the councils of Connecticut, you have honored yourself to all the Confederate sister States, to Europe, and to the world, to the present and distant ages. May you receive a reward from the Supreme Governor of the Universe which will be a reward of grace. . . . And when you shall have finished your work on earth, may you be received to the rewards of the just, and shine in the general assembly of the first born, through eternal ages. Amen.”

In view of retiring from his fourteen years service as Governor, Mr. Trumbull said: “Finally, my fellow-citizens, I exhort you to love one another; let each one study the good of his neighbor and of the community, as his own; hate strifes, contentions, jealousies, envy, avarice, and every evil work, and ground yourselves in this faithful and sure axiom: that *virtue exalteth a nation*.

Among distinguished men of the Revolution who had been entertained by Governor Trumbull at his home in Lebanon, were Generals Washington, Knox, Sullivan, Putnam, Dr. Franklin, Samuel Adams, John Jay, Count Rochambeau, La Fayette, the Duke de Lauzun and Marquis de Chastellux.

The last named, in his Journal of Travels, makes allusion to a dinner which he attended at the house of Lauzun, Governor Trumbull also a guest. He proceeds: “I have already painted Governor Trumbull. You have only to represent to yourself this small old man, in the antique dress of the first settlers in this



Colony, approaching a table surrounded by twenty Hessian officers, and without losing anything of his formal stiffness, pronouncing in a loud voice a long prayer in the form of a *Benedicite*. Let it not be imagined that he excites the laughter of his auditors; they are too well trained for that; you must on the contrary, figure to yourself twenty *amens* issuing at once from the midst of forty moustaches, and you will have some idea of the little scene. But M. de Lauzun is the man to relate, how this good, methodical Governor invariably says, that he will *consider*; that he must refer to his Council."

The term "Brother Jonathan" as applied to the United States, is supposed to have originated in the expression sometimes used by Washington—"Let us hear what Brother Jonathan says."

Mr. Trumbull was married at the age of twenty-five, to Faith, seventeen years of age, daughter of Rev. John Robinson, of Duxbury, Mass., and great grand-daughter of the John Robinson who counselled emigration to the New World. "Mrs. Trumbull was for many years a professor of the religion of Jesus, and her charities were very numerous and very large. She neglected not the duties of her home. She had an excellent spirit of prudence and economy, and never ate the bread of idleness." On one occasion in Lebanon Meeting-House, after notice given that a collection would be taken for the soldiers of the Continental Army, Mrs. Trumbull rose from her seat near her husband, threw from her shoulders a scarlet cloak, and advancing near the pulpit, laid it down as her offering. The garment was cut into narrow strips, and used as red trimming for the dress of American soldiers.

They had six children, four sons and two daughters. Three of the sons were educated at Harvard College; the daughters were sent to a school in Boston. Writing to an instructor in 1753, Trumbull says: "I do not mean to send them to college to spend their time and my estate in a careless, idle and foolish manner." The children led an important career. Jonathan, named after his father, became Private Secretary to General Washington, United States Senator, and finally Governor of Connecticut. John became a noted artist,—executed historical paintings for the capitol at Washington, and those of the Trumbull Gallery.







J. B. M. P.

## HENRY VANE.

GOVERNOR OF MASSACHUSETTS, 1636.\*

HENRY VANE, father of Henry, born in 1589, was elected to Parliament from Carlisle in 1614. He married Frances, daughter of Thomas Darcy, and had a family of fourteen children.

Henry Vane, eldest child of Henry, was born in 1612, died by execution in London, June 14, 1662.

In early youth, according to his own confession, he was giddy, wild, and fond of good fellowship. About the fifteenth year of his age a change took place in his views and feelings, and "God was pleased to lay the foundation of repentance in him."

At the age of sixteen he entered Magdalen College, Oxford. His religious experience had alienated him from the doctrines and forms of the Church of England, and when the period of his matriculation arrived, he declined to take the oath of allegiance, and thus forfeited his membership at the institution.

Leaving Oxford, he spent a season in travel, and finally concluded to embark for America. He arrived at Boston in 1635. "His interesting demeanor and entire devotion to the cause of religion won the love and veneration of the pious Puritans."

In May, 1636, when but twenty-four years of age, he was elected Governor of Massachusetts. He supported the theological opinions of Mrs. Ann Hutchinson, in opposition to John Winthrop and others, and his administration was brief.

He returned to England in the year 1637. To friends in America he wrote, sending the epistle by Roger Williams.

". . . . Something I hold myself bound to say to you out of the Christian love I bear you. . . . How is it that there are such

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\* Upham's "Life of Vane"; "Biographia Britannica"; Moore's "Governors of New Plymouth."

divisions amongst you, such headiness, disorder, tumults, injustice, the noise whereof echoes unto the ears of all, as well friends as enemies, by every return of ships from those parts? Is not the fear and awe of God amongst you to restrain? Is not the love of Christ in you, to fill you with yearning bowels one toward another . . . ?”

He was elected representative in Parliament from Kingston-upon-Hull, taking his seat April 13, 1640. Here he bore a conspicuous part in those measures which make prominent the cause of freedom and religion. His own safety he did not consult; what his enemies should think and determine, he did not regard. Against the arbitrary measures of the king he took an open stand, and conflict ensued.

He was arraigned before the Court of King's Bench for trial June 2, of the year 1662; the verdict of guilty was rendered on the 6th; sentence was pronounced on the 11th; and on the 14th he was executed on Tower Hill.

On the day before his execution he remarked: “My imprisonment and hard usage from men have driven me nearer to God. . . . The more I have been shut up on earth, and from earthly relations and enjoyments, the more have the heavens opened upon me, and let down to me the large sights and tastes of the glory and enjoyments of the world to come.”

Early in the forenoon on the day of his execution, his wife, children and friends were assembled in the prison. He offered up a prayer in which were these petitions;

“Strengthen the faith and heart of thy poor servant, that he may undergo this day's work with joy and gladness. . . . Let my poor family that is left desolate, let my dear wife and children be taken into thy care; be Thou a Husband, Father and Master to them.”

On taking farewell of his family he was heard to say:

“There is some flesh remaining yet; but I must cast it behind me, and press forward to my Father.”

On his removal from the prison to the place of execution, silence being commanded by the Sheriff, he gave an address to the people. He then offered up a prayer which embraced the following:

“When his blood is shed upon the block, let it have a voice afterward, that may speak his innocency and strengthen the faith of thy servants in the truth.”

The government took notice of the sympathy and interest excited by this execution, and restored to the family Mr. Vane's estates.

“He was a man of extraordinary parts, a pleasant wit, a great understanding, which pierced into and discerned the purposes of other men with wonderful sagacity, whilst no man could make a guess of what he himself intended. He was of a temper not to be moved, and of rare dissimulation, and could comply when it was not seasonable to contradict, without losing ground by the condescension.”

“His personal appearance was remarkable, impressing all who looked upon him with the conviction that he was an extraordinary man.”

“Vane, young in years, but in sage counsel old, than whom a better senator ne'er held the helm of Rome. . . . On thy firm hand Religion leans in peace, and reckons thee her eldest son.”

He married July, 1639, Frances, daughter of Christopher Wray, of Glenkworth, in Lincolnshire; and had a family of eleven children.

## STEPHEN VAN RENSSELAER.

REPRESENTATIVE IN CONGRESS, 1822-1828.\*

STEPHEN VAN RENSSELAER, the fifth in descent from Kilian Van Rensselaer, the original proprietor of a tract of land in Eastern New York, forty-eight miles in length by twenty-four in breadth, was born in the city of New York, November 1, 1764; died at Albany, January 26, 1839.

His father was Stephen Van Rensselaer, the proprietor of Rensselaerwyck. His mother was Catharine, daughter of Philip Livingston, who signed the Declaration of Independence. On the death of the father, when Stephen was but five years of age, the care of the large landed estate, which fell exclusively to him by the rule of primogeniture, was committed to his uncle, General Ten Broeck. "For a while Stephen remained under the control of his excellent and pious mother—long enough, no doubt, to receive those impressions of the value of religious faith which were finally wrought into the texture of his character."

Having studied at Kingston under Mr. John Addison, he began his academic course at Princeton College, New Jersey, and graduated at Harvard University, in 1782, when eighteen years of age.

His mother married in 1775, Rev. Dr. Eilardus Westerlo, "an original Dutchman," who was the installed pastor of the Dutch Church in Albany, and there for the first fifteen years of his ministry, preached in the Dutch language. After marriage, the parties lived for a time at the Manor, afterwards occupied "the ample parsonage of the good Dominie," in North Market Street.

Having attained his majority, Mr. Van Rensselaer was in

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\* "Discourse," before the Albany Institute, by Daniel D. Barnard; "Discourse," by Rev. Dr. Vermilye; Drake.

possession of a large landed interest, much of which was unimproved. The Revolution had just passed, and left the country poor. By offering leases for long terms at a moderate rent, he succeeded in bringing into cultivation a good proportion of his lands, comprising the greater part of the present counties of Albany and Rensselaer. And by this management he found himself in receipt of a current income, sufficient for his simple tastes and habits, and those of his family, with something liberal to spare.

Mr. Van Rensselaer was a member of the New York Senate from 1790 to 1795; was elected Lieutenant-Governor of the State in 1795; re-elected in 1798; was Representative in Congress from 1823 to 1829. When an election to the Presidency took place in the House of Representatives, February, 1825, his vote determined that of the Delegation from New York in favor of John Quincy Adams.

During the last war with England he commanded as Major-General on the Niagara frontier.

“It was in the spring of 1787, when in his twenty-third year, with wealth enough to lay the world under contribution for whatever it can afford for the gratification of appetite and passion, that he deliberately chose, by a formal profession of religious faith, to pledge himself to a life of temperance, truth and purity. He united with the North Dutch Church in the city of Albany, and continued a communicant for more than half a century.” Says Rev. Dr. Vermilye of Mr. Van Rensselaer: “The views of truth he adopted were those usually denominated Calvinistic. While he regarded his last severe visitations as fatherly inflictions he would say with emotion, ‘I thank thee, Lord, for weaning me from the world!’ A member of his family remarked to me, ‘He read his Bible more regularly and constantly than any person I ever knew.’”

Mr. Van Rensselaer founded and endowed in the city of Troy the Rensselaer Institute; and was a large contributor to the benevolent organizations of the day. Says his biographer: “It is nearly certain, that he fed more that were hungry, and warmed more that were cold, than any other man living among us in his time.”



Mr. Van Rensselaer married first, Margaret, the third daughter of Gen. Philip Schuyler, by whom he had three children ; second, Cornelia, only daughter of Judge William Patterson, of New Jersey, by whom he had nine children.

## ABRAHAM VAN VECHTEN.

ATTORNEY-GENERAL OF NEW YORK, 1810, 1813-1815.\*

ABRAHAM VAN VECHTEN was born at Catskill, N. Y., December 5, 1752; died in Albany, May 10, 1823.

He was educated at the Kingston Academy, studied law with Chancellor Lansing, of Albany, and commenced practice in that city. He was elected to the Senate of the State in 1798, and for many years held a seat in one of the two branches of the Legislature. He served as Attorney-General of the State in 1810 and from 1813 to 1815.

From 1797 until 1823, he held the office of Regent of the New York University.

He was a man of vigorous intellect, sound judgment, and extensive learning in jurisprudence. He was known as the "father of the New York Bar," being the first lawyer admitted to practice after the adoption of the State Constitution.

Mr. Van Vechten early made a public profession of religion, and connected himself with the Reformed Protestant Dutch Church of Albany. "He was a sincere and exemplary Christian. He loved the Bible and prayer and the ordinances of the house of God."

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\* Appleton; "Appendix to Historical Discourse," by Rev. Dr. Rogers.

## TEUNIS VAN VECHTEN.

MAYOR OF ALBANY, 1837, 1841.\*

TEUNIS VAN VECHTEN, son of Teunis Van Vechten and Elizabeth De Wandelaer, was born in Albany, November 4, 1785; died 1859.

He graduated at Union College in 1802; studied law with his uncle, Abraham Van Vechten, "a wise jurist, and consistent Christian," and entered upon professional life in Albany, in 1806.

His career as a public officer was confined to the municipal affairs of Albany. He was appointed Attorney to the Corporation in 1807, and held the office until 1817. He served as member of the Common Council, first as Assistant Alderman, then as Alderman, and was Mayor of Albany in 1837 and 1841.

Mr. Van Vechten was a man eminently practical in all his affairs. As a Chief Magistrate, he was ever firm and energetic; and possessed of great moral and physical courage, was never intimidated in the discharge of his duty.

His mind was acute and clear; his judgment was sound; he was a man of the sternest integrity. His manners were frank, even to bluntness, and sometimes decided, even to sternness; but those who knew him best, knew that he carried a true and a kindly heart.

He connected himself with the North Dutch Church of Albany, in which he was reared from infancy, in 1824; and for thirty-five years was one of its most influential members. He was for many years a member of Consistory, and often sat in the Ecclesiastical Courts of the Church. He was active in the settlement of several pastors, and always gave the ministry his cordial confi-

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\* "Discourse," by Rev. E. P. Rogers, D. D., Albany, 1859; Sprague's "Annals of American Pulpit."

dence and support. No men were more welcome to his house and his table than the ministers of religion.

Of the Rev. John B. Johnson, who was his pastor during the period of his childhood, he says: "I used to attend his catechisings, which in those days formed a much more important item of pastoral duty than they do now."

Mr. Van Vechten was married December 4, 1810, to Catherine C., daughter of Hon. Leonard Gansevoort, by whom he had ten children.

## RICHARD VARICK.

MAYOR OF NEW YORK, 1789-1800.\*

THE common ancestor of the Varick family, State of New York, was Rev. Rudolphus Van Varick, minister of the Reformed Dutch Church at Jamaica, Long Island.

Richard Varick was born at Hackensack, N. J., March 25, 1753; died at Jersey City, July 30, 1831.

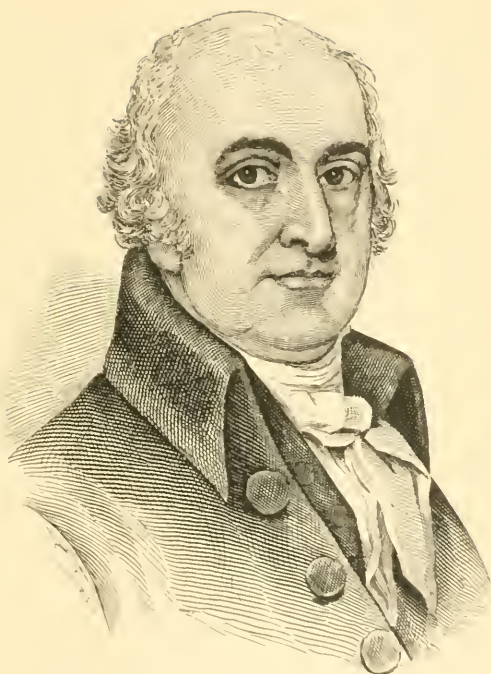
Immediately after the Declaration of Independence, 1776, Mr. Varick, then a young lawyer of New York City, tendered his services to General Schuyler, commanding the Northern army, was appointed his military Secretary, and afterwards became Lieutenant-Colonel. He was present at the battles of Stillwater and Saratoga. After Burgoyne's surrender, Colonel Varick was stationed at West Point as Inspector-General of the troops of that post and vicinity.

After the evacuation of New York by the British troops, 1783, he was appointed Recorder of the city, and afterwards was Attorney-General of the State. In 1789 he was appointed Mayor of New York City, and held the office eleven consecutive years. In 1786 he was appointed with Samuel Jones reviser of the State laws, and the result of their labors was the volume which bears their name, issued in 1789.

Mr. Varick observed family worship, and was a member of the Old Middle Dutch Church, located on Nassau Street, opened for worship in 1729, and first served in the ministry in the Dutch language by Rev. Walter Dubois. He was one of the founders of the American Bible Society, and on the resignation of John Jay,

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\* "Manual of the Common Council of New York"; Force's "American Archives."



*Robt. Karst*





was elected President. "His life was upright, . . . fixed in his principles, political and religious."

The industries connected with the supplying of the Revolutionary Army, are brought to notice in the following Varick correspondence.

ALBANY, July 27, 1776.

"To GENERAL GATES.

"DEAR SIR:—I send you this morning about twelve hundred-weight of spikes, of different sizes, and four hundred-weight of twenty-four penny nails, for the carpenters at Skenesborough; as also some axes, in addition to the twelve hundred heretofore sent, and some spades and pickaxes, which will be immediately forwarded from Fort George. . . .

"Your most obedient servant,

"RICHARD VARICK."

ALBANY, August 3, 1776.

"To GENERAL WASHINGTON.

"An express is sent from this place to Connecticut, with instructions to purchase the sail-cloth and cordage, which General Arnold says is to be had in that colony; and an express is also sent to the forges and furnaces at Livingston's Manor and Salisbury, to procure the swivels and grape, double-headed and chain shot, if to be had there. . . . With the assistance of the publick storekeeper, I have procured from the proprietors of vessels, and the merchants of this place and Schenectady, all the anchors, cables and cordage, that was to be had from them, for which I have made a full allowance.

"Your Excellency's most obedient and humble servant,

"RICHARD VARICK."

Mr. Varick was over six feet in height, and of imposing presence.

## REUBEN HYDE WALWORTH.

CHANCELLOR OF NEW YORK, 1828-1848.\*

REUBEN HYDE WALWORTH, third son of Benjamin Walworth, was born at Bozrah, Conn., October, 1789; died at Saratoga, N. Y., November 28, 1867.

He spent his early years on a farm, taught school at the age of sixteen, and at seventeen began the study of law at Troy, N. Y. He established himself as an attorney, in 1811, at Plattsburg; and became Master in Chancery.

He was Adjutant-General of New York Militia during the war of 1812, and participated against the enemy at the siege of Plattsburg in 1814.

He was a Representative in Congress from 1821 to 1823; served five years from 1823, as Circuit Judge; was made Chancellor of the State of New York in 1828, and served for twenty years, when the office was abolished. His adjudications as Chancellor were embodied in the fourteen volumes of Paige and Barbour.

In 1823 he established his home at Saratoga, removed to Albany in 1828, and in the spring of 1833 returned to his residence [Pine Grove] at Saratoga. At this home jurists and statesmen were entertained.

Mr. Walworth was for many years an elder in the Presbyterian Church, and "took it upon himself to care especially for the poor of the congregation." He was an early supporter of the cause of temperance; was vice-president of the American Tract Society; and was the friend of Foreign Missions. An account of a special meeting of the American Board, held at Albany, March 4, 1856,

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\* Appleton; Drake; Boston *Recorder*; Springfield *Union*.

reads as follows: . . . . "It was now a quarter before twelve o'clock. Chancellor Walworth moved that before we go into a consideration of the Report, the President call on some one to lead in prayer for the superintendence and guidance of the Holy Spirit."

His son, Clarence A. Walworth, a graduate of Union College, class of 1838, became impressed upon the subject of religion while in college, under the preaching of the Evangelist Rev. Jacob Knapp; studied law and practiced one year; studied theology at the Episcopal Seminary, New York City; united with the Roman Catholic Church, went abroad and was ordained priest; served as missionary in England and in the United States, and finally was made rector of St. Mary's parish in Albany. At a meeting of educators in the Senate chamber at Albany, July, 1887, Rev. Clarence A. Walworth spoke as follows: "The home circle is the great original school, the great original church, and the father is the high priest. . . . As a general thing the children of this country do not learn of God and their duty to Him in the family circle. . . . Some one may say, 'What will become of you, Father Walworth, if religion is taught in the public schools? May not something be taught that would weaken your church?' If it should prove so, I would regret it. We are a part of this great country. We have shed our red blood to preserve it. But rather than see the schools of the State given over to the atheists, I say exclude us. All I ask is, that in all schools, God should be acknowledged directly, formally, and daily."

## WILLIAM BARRETT WASHBURN.

GOVERNOR OF MASSACHUSETTS, 1872-1873.\*

WILLIAM B. WASHBURN was born in Winchendon, Mass., January 31, 1820; died on the morning of October 5, 1887, on the platform of the City Hall, Springfield, in attendance upon the meeting of American Board of Commissioners for Foreign Missions.

He pursued his early studies at Lawrence Academy in Groton; graduated at Yale College in 1844, and established himself in the manufacturing business at Erving. He made his residence in Orange, and went daily to his duties. In 1857 he removed to Greenfield, continuing the management of the business at Irving.

He was a member of the Massachusetts Senate in 1850, and of the lower house in 1854; was elected a Representative to the Thirty-eighth Congress, and was re-elected, serving on the Committee on Revolutionary Pensions; was a Delegate to the Philadelphia Loyalists' Convention of 1866; was elected to the Fortieth Congress, serving until 1872, when he resigned; was Governor of Massachusetts in 1872 and 1873, and resigned on his election as Senator in Congress for the unexpired term of Charles Sumner.

He was a Trustee respectively, of Yale College, Smith College, and Mr. Moody's School at Mt. Hermon. He possessed sound judgment, was conservative in all matters, and was a successful financier.

"In his religious convictions, Mr. Washburn was from early age, a firm believer in, and a warm advocate of the doctrines and polity of the Orthodox Congregational denomination. He was a member and officer of the Second Church in Greenfield, and was

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\* *Greenfield Gazette*; "Address," by Rev. Dr. Buckingham; *Evangelist*.

punctual in his attendance upon the religious services and devotional exercises. Honors only sobered him, and made him pray to God that he might prove worthy of them."

His contributions to the benevolent enterprises of the day, were constant and liberal. For several years he was President of the American Missionary Association.

Mr. Washburn was married in September, 1847, to Hannah A. Sweester, and was the father of six children, four of whom, a son and three daughters, lived to maturity. The son, William N., graduated at Yale College, and became his associate in business. To each of his four children he gave by will, \$25,000, and to the cause of Missions, Home and Foreign, he made large bequests.

## GEORGE WASHINGTON.

FIRST PRESIDENT OF THE UNITED STATES, 1789-1797.\*

LEONARD WASHINGTON married Anne —, and their children were all baptized in Warton, Lancaster County, England; Robert, 1616; Jane, 1619; Francis, 1622; Lawrence, 1625; John, 1627.

John Washington, son of Leonard, and great-grandfather of George, with his brother Lawrence, emigrated to America in 1659, purchased land in Westmoreland County, Va., between the Potomac and Rappahannock Rivers, at or near Bridge's Creek. He became an extensive planter, Magistrate, and member of the House of Burgesses. In his military career, he was Colonel of the Virginia forces, co-operating with those of Maryland, against the Seneca Indians, who were ravaging the settlements along the Potomac. In honor of his public services and private virtues, the parish in which he resided was called after him, and still bears the name of Washington. His will is recorded in the Court House of Westmoreland County, and contains this clause: "And first, being heartily sorry, from the bottom of my heart, for my sins past, most humbly desiring forgiveness of the same from the Almighty God, my Saviour and Redeemer, in whom, and by the merits of Jesus Christ, I trust and believe assuredly to be saved, and to have full remission and forgiveness of all my sins, . . . ." He was married first to a lady in England, second to Anne Pope; and his children were Lawrence, John, Elizabeth and Anne. His

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\* "History of Washington Family," by Welles; Ramsay's "Life of Washington"; "Washington at Valley Forge"; "Historical Collections of New Jersey"; "Historical Collections of Pennsylvania"; "Religious Opinions and Character of Washington," by M'Guire, 1836; "Christian Character of Civil Institutions of United States," by Morris; *Congregationalist*.



GEORGE WASHINGTON.





property was large, some of which was located in England, and he speaks of it as "far above his deserts."

Lawrence Washington, resident of Virginia, grandfather of George, and first child by second wife of John Washington, was married about 1690, to Mildred, daughter of Col. Augustine Warner, of Gloucester County, by whom he had three children: John, Augustine, and Mildred.

Augustine Washington, father of George, was married, first to Jane, daughter of Caleb Butler, by whom he had four children; second to Mary, daughter of William Ball, by whom he had six children.

According to record given in the family Bible, "George Washington, son to Augustine and Mary, his wife, was born the 11th of February, 1731-2, about ten in the morning, and was baptized the fifth of April following—Mr. Beverly Whiting and Capt. Christopher Brooks, Godfathers, and Mrs. Mildred Gregory, Godmother."

The place of his nativity was Pope's Creek, Washington Parish, Westmoreland County, Va. The estate on which he was born, was originally settled by his great-grandfather, John Washington, and had been in possession of the family about seventy-five years. His death occurred at Mount Vernon, December 14, 1799.

Concerning Mrs. Washington, mother of George: On one occasion an agent in her employ, trusting to his own judgment, had disobeyed her orders. Said she, "I command you! There is nothing left for you but to obey." When her son-in-law, Colonel Lewis, proposed to take the general superintendence of her affairs, she answered: "Do you, Fielding, keep my books in order, for your eyesight is better than mine, but leave the executive management to me." In her advanced years, she chose to maintain a residence by herself. Thanking her children for their kind offers, and saying that her wants were few in this life, she kept up her own home. She was a woman of prayer, and retired by herself for meditation and religious exercises.

Washington obtained a fair English education, and took up the business of surveying. He began his military career when nineteen years of age, and retired from service with the rank of Colonel. For several consecutive years he served as member of the House of Burgesses, beginning 1760.

He was a member of the first Congress which assembled in Carpenter's Hall, Philadelphia, September 5, 1774. He was present on the morning of the 7th, when Rev. Jacob Duche, Episcopalian, having read, . . . . *Plead my cause, O Lord, with them that strive with me; fight against them that fight against me* . . . . "unexpectedly to everybody, broke out into extempore prayer."

"Oh, Lord, our Heavenly Father, . . . who . . . reignest with power supreme over all kingdoms, empires and governments; look down in mercy, we beseech thee, on these American States, who have fled to thee from the rod of the oppressor, and thrown themselves on thy gracious protection, desiring to be henceforth dependent only on thee. . . ." [The solemnity of the occasion, seemed to affect every one present, particularly Washington, who, it is remarked, while others stood, went through the ceremony in a kneeling posture.] *See Frontispiece.*

As soon as the government had determined to assume action against Great Britain, Washington was appointed Commander-in-chief of all her forces, raised or to be raised. His appointment was suggested by John Adams, and the nomination was made by Thomas Johnson. The choice was by ballot and unanimous.

In Washington's reply of acceptance to the President of Congress, he writes: "As to pay, sir, I beg leave to assure the Congress that as no pecuniary considerations could have tempted me to accept this arduous employment at the expense of my domestic ease and happiness, I do not wish to make any profit from it. I will keep an exact account of my expenses; those I doubt not they will discharge, and that is all I desire."

In announcing this appointment to his wife from Philadelphia, June 18, 1775, he writes: "You may believe me, my dear Patsy, when I assure you, in the most solemn manner, that, so far from seeking this appointment, I have used every endeavor in my power to avoid it, not only from my unwillingness to part with you and the family, but from a consciousness of its being a trust too great for my capacity, and that I should enjoy more real happiness in one month with you at home, than I have the most distant prospect of finding abroad, if my stay was to be seven

times seven years. But as it has been a kind of destiny that has thrown me upon this service, I shall hope that my undertaking it is designed to answer some good purpose. . . . My earnest and ardent desire is, that you would pursue any plan that is most likely to produce content, and a tolerable degree of tranquillity; as it must add greatly to my uneasy feelings to hear that you are dissatisfied or complaining at what I really could not avoid."

He joined the army at Cambridge in July, 1775; in 1776 fought the battles of Long Island, White Plains, Trenton and Princeton; in 1777 those of Brandywine and Germantown; in 1778 that of Monmouth; in 1781 captured Cornwallis at Yorktown, thereby virtually closing the war.

He was elected the first President of the United States, and served from 1789 to 1793; was re-elected, and served from 1793 to 1797.

The ceremonies of the first Inauguration, are reported as follows: "In the morning of the day appointed, the clergy of different denominations assembled their congregations in their respective places of worship, and offered up publick prayers for the President and people of the United States. About noon a procession, followed by a multitude of citizens, moved from the President's house to Federal Hall. When they came within a short distance of the Hall, the troops formed a line on both sides of the way, through which Mr. Washington, accompanied by the Vice-President, Mr. John Adams, passed into the Senate chamber. Immediately after, accompanied by both Houses, he went into the gallery fronting Broad Street, and before them and an immense concourse of citizens, took the oath prescribed by the Constitution, and administered by R. R. Livingstone, Chancellor of the State of New York. The Chancellor then proclaimed him President of the United States. This was answered by the discharge of thirteen guns."

Having fulfilled his work as Chief Magistrate, he repaired to Mount Vernon, and engaged again in agriculture. Writing to a friend he says: "Breakfast over, I mount my horse, and ride around my farms, which employs me until it is time to dress for dinner, at which I rarely miss to see strange faces, come as they

say out of respect to me. And how different is this from having a few social friends at a cheerful board."

From different sources, testimony has been furnished concerning Washington's religious character.

Says Rev. Mr. McGuire, writing in 1836: "The following extract is from a volume of sermons recently published by Dr. Chapman, of Portland, Me. 'From the lips of a lady of undoubted veracity, yet living, and a worthy communicant of the Church, I received the interesting fact, that soon after the close of the Revolutionary War, she saw him [Washington] partake of the consecrated symbols of the body and blood of Christ, in Trinity Church, in the city of New York.'"

Hosack, in his life of Clinton, gives the following: "While the American army, under command of Washington, lay in the vicinity of Morristown, it occurred that the service of communion then observed semi-annually, was to be administered in the Presbyterian Church in that village. One morning of the previous week, the General visited the house of Rev. Dr. Jones, then pastor of that church. 'I understand,' said he, 'that the Lord's Supper is to be celebrated with you next Sunday. I would learn if it accords with the canons of your church to admit communicants of another denomination.' 'Certainly,' said Mr. Jones, 'ours is not the Presbyterian's table, but the Lord's; and hence we give the Lord's invitation to all his followers of whatsoever name.' 'That is as it ought to be,' said the General. 'I thought I would ascertain it from yourself, as I propose to join with you. Though a member of the Church of England, I have no exclusive partialities.'"

Says Jared Sparks: "Robert Lewis, of Fredericksburg, nephew of Washington, and his Private Secretary, says that he had incidentally witnessed his private devotions in his library both morning and evening; that on those occasions he had seen him in a kneeling posture with a Bible open before him, and that he believed such was his daily practice."

Says Mr. Weems, formerly Rector of Mount Vernon Parish: "I have been informed by Colonel B. Temple, of King William County, Va., who was one of his aids in the French and Indian War, that he has frequently known Washington, on the Sabbath,

read the Scriptures and pray with his regiment, in the absence of his chaplain, and also that, on sudden and unexpected visits to his marquee, he has, more than once, found him on his knees at his devotions."

Says Rev. John M. Mason, pastor of the Associate Reformed Church, New York City, writing in the year 1800: "That invisible hand which girded him at first, continued to guard and to guide him through the successive stages of the Revolution. Nor did he account it a weakness to bend the knee in homage to its supremacy, and prayer for its direction. This was the armor of Washington; this the salvation of his country."

During the first session of Congress, a gentleman, residing in Philadelphia, observed to Secretary Thomson that he had heard much of Mr. Washington from Virginia, and would be glad to know how he could distinguish him. Mr. Thomson replied: "You can easily distinguish him when Congress goes to prayers—*Mr. Washington is the gentleman who kneels down.*"

In a letter to Benjamin Harrison, of Virginia, dated December, 1778, Washington writes: "Providence has heretofore taken us up, when all other means and hopes seemed to be departing from us."

In a letter to Gen. Thomas Nelson, in Congress, dated March, 1779, he writes: "Unanimity in our councils, disinterestedness in our pursuits, and steady perseverance in our national duty, are the only means to avoid misfortunes. If they come upon us after these, we shall have the consolation of knowing that we have done our best. *The rest is with God.*"

According to Rev. Dr. McGuire, a member of the Washington family once stated in the hearing of this gentleman, that when Washington first left the paternal roof, the last thing his mother said to him was: "My son, neglect not the duty of secret prayer."

Different religious bodies communicated with Washington on the occasion of his election to the Presidency.

The General Assembly of the Presbyterian Church in the United States of America, embrace the earliest opportunity to testify the unfeigned pleasure, which they with the rest of their fellow-citizens felt on your appointment to the first office in the nation. . . . Public virtue is the most certain means of public felicity, and religion is the surest basis of virtue. We therefore esteem it a



peculiar happiness to behold in our Chief Magistrate a steady, uniform, avowed friend of the Christian religion. . . . We pray Almighty God to have you always in his holy keeping. May he prolong your valuable life, an ornament and a blessing to your country, and at last bestow on you the glorious reward of a faithful servant. By order of the General Assembly,

JOHN RODGERS, Moderator.

PHILADELPHIA, May 26, 1789.

We, the Bishops of the Methodist Episcopal Church humbly beg leave, in the name of our Society, collectively, in these United States, to express to you the warm feelings of our hearts, and our sincere congratulations on your appointment to the Presidentship of these States. We are conscious from the signal proofs you have already given, that you are a friend of mankind, and under this established idea, place as full confidence in your wisdom and integrity, for the preservation of those civil and religious liberties which have been transmitted to us . . . as we believe ought to be reposed in man. . . . And we promise you our fervent prayers to the throne of grace, that God Almighty may endue you with all the graces and gifts of his Holy Spirit,—that he may enable you to fill your important station to his glory, the good of his Church, the happiness and prosperity of the United States, and the welfare of mankind.

Signed, in behalf of the Methodist Episcopal Church,

THOMAS COKE,

FRANCIS ASBURY.

NEW YORK, May 29, 1789.

We, the Bishops, clergy and laity of the Protestant Episcopal Church in the States of New York, New Jersey, Pennsylvania, Delaware, Maryland, Virginia and South Carolina, in General Convention assembled, beg leave, with the highest veneration, and the most animating national considerations, at the earliest moment in our power, to express our cordial joy on your election to the chief magistracy of the United States. . . . We devoutly implore the Supreme Ruler of the Universe to preserve you long in health and prosperity, an animating example of all public and private virtues, . . . and that you may finally receive the reward which will be given to those whose lives have been spent in promoting the happiness of mankind.

WILLIAM WHITE,

Bishop of Pennsylvania, and President of the Convention.

August 1, 1789.

The Synod of the Reformed Dutch Church in North America embrace the occasion of their annual session, being the first since your appointment, to present you their sincere congratulations. . . . We cannot forbear expressing our gratitude to God, for preserving your valuable life, amidst so many dangers, till this time; . . . for endowing you with great virtues, and calling them into exercise by great events; for giving you remarkable prudence and moderation; and for making your talents the more conspicuous, by superinducing the ornament of humility. . . . May the blessings of millions come upon you, and your



name be grateful to all posterity. Above all, may you finish your course with joy, be numbered among the redeemed of the Lord, and enter into everlasting rest. In the name, and by order of Synod,

JOHN H. LIVINGSTON,  
RICHARD VARICK.

NEW YORK, October 9, 1789.

The Moravian Church writes :

The Directors of the Society of the United Brethren for propagating the Gospel among the heathen, do, in the name of this Society, and in the name of all the Brethren's congregations in these United States, most cordially congratulate you on being appointed President of the United States of America. . . . Permit us at the present time to recommend the Brethren's mission among the Indians . . . on Lake Erie, to your kind notice and protection. . . . We pray the Lord to strengthen your health, to support you daily by his Divine assistance, and to be himself your shield and great reward.

JOHN ABNER AUBNER.

BETHLEHEM, July 10, 1789.

Permit the children of the stock of Abraham to approach you with the most cordial affection and esteem for your person and merit. . . . With pleasure we reflect on those days of difficulty and danger, when the God of Israel, who delivered David from the peril of the sword, shielded your head in the day of battle ; and we rejoice to think that the same spirit that rested in the bosom of the beloved Daniel, enabling him to preside over the provinces of the Babylonish empire, rests, and ever will rest, upon you, enabling you to discharge the arduous duties of Chief Magistrate of these States. . . . Done and signed by order of the Hebrew Congregation in Newport, R. I.

MOSES SEIXAS, Warden.

August 17, 1790.

By order of Convention of the Universalist Church assembled in Philadelphia :

Permit us, in the name of the Society whom we represent, to concur in the congratulations which have been offered you since your accession to the government of the United States. For an account of our principles, we beg leave to refer you to the pamphlet we have now the honor to put into your hands. . . . We assure you that duty will not prompt us more than affection, to pray that you may long continue the support and ornament of our country, and that you may hereafter fill a higher station, and enjoy the greater reward of being a king and priest to our God. Signed in behalf and by order of the convention.

JOHN MURRAY.

WM. EUGENE, Secretary.

The Roman Catholic Church writes :

We have long been impatient to testify our joy and unbounded confidence, on your being called, by a unanimous voice, to the first station of a country, in

which that unanimity could not have been obtained, without the previous merit of unexampled services, of eminent wisdom, and unblemished virtue. By example, as well as by vigilance, you extend the influence of laws on the manners of our fellow-citizens. You encourage respect for religion, and inculcate, by words and actions, that principle on which the welfare of a nation so much depends, that a superintending Providence governs the events of the world, and watches over the conduct of men. . . . When we solicit the protection of Heaven over our common country, we neither omit, nor can we omit, recommending your preservation to the singular care of Divine Providence.

JOHN CARROLL,

In behalf of the Roman Catholic Clergy.

CHARLES CARROLL,

DANIEL CARROLL,

DOMINICK LYNCH,

THOMAS FITZSIMMONS,

In behalf of the Roman Catholic Laity.

The Swedenborgian Church writes :

. . . We are led to believe that you were a chosen vessel for great and salutary purposes, and that both in your actions and your conduct, you justly stand one of the first disinterested and exemplary men upon the earth. . . . That the Lord Jesus, whom alone we acknowledge as the true God and eternal life, will preserve you long to reign in the hearts of the people, and lastingly to shine as a gem of the brightest lustre in the unfading mansions above, is the aspiration of your faithful citizens and affectionate brethren. Done in behalf of the Lord's new church at Baltimore, the 22d day of January, 1793.

Teste: W. G. DIDIER, Secretary *pro tem*.

To each of these organizations Washington wrote a letter in reply.

To the Dutch Reformed Church he wrote : " I fear, gentlemen, your goodness has led you to form too exalted an opinion of my virtues and merits. If such talents as I possess have been called into action by great events, and those events have terminated happily for our country, the glory should be ascribed to the manifest interposition of an overruling Providence."

To the Roman Catholic Church he wrote : " I feel that my conduct in war and in peace, has met with more general approbation than I could have reasonably expected; and I feel disposed to consider that fortunate circumstance, as in a great degree resulting from the able support and extraordinary candor of my fellow-citizens of all denominations."

To the Swedenborgian Church he wrote : " We have abundant

reason to rejoice that in this land the light of truth and reason has triumphed over the power of bigotry and superstition, and that every person may here worship God according to the dictates of his own heart."

The following is a copy of Washington's first Thanksgiving Proclamation :

"WHEREAS it is the duty of all Nations to acknowledge the Providence of Almighty God, to obey His will, to be grateful for His benefits, and humbly to implore His protection and favor: And whereas, both houses of Congress have, by their joint Committee, requested me 'To recommend to the People of the United States, a Day of Public Thanksgiving and Prayer, to be observed by acknowledging with grateful hearts the many signal favors of Almighty God, especially by affording them an opportunity peaceably to establish a form of Government for their safety and happiness,'

"Now therefore, I do recommend and assign Thursday, the twenty-sixth day of November next, to be devoted by the people of these States to the service of that great and glorious Being, who is the beneficent Author of all the good that was, that is, or that will be;—That we may then all unite in rendering unto Him our sincere and humble thanks for His kind care and protection of the people of this Country previous to their becoming a Nation;—for the signal and manifold mercies, and the favorable interpositions of His Providence in the course and conclusion of the late War; for the great degree of tranquillity, union and plenty, which we have since enjoyed;—for the peaceable and rational manner in which we have been enabled to establish Constitutions of Government for our safety and happiness, and particularly the national one now lately instituted;—for the civil and religious liberty with which we are blessed, and the means we have of acquiring and diffusing useful knowledge;—and in general, for all the great and various favors which He hath been pleased to confer upon us:

"And also, that we may then unite in most humbly offering our prayers and supplications to the great Lord and Ruler of Nations, and beseech Him to pardon our national and other transgressions;—to enable us all, whether in public or private stations, to perform our several and relative duties properly and punctually;—to render our national Government a blessing to all the people, by constantly being a Government of wise, just and Constitutional Laws, directly and faithfully executed and obeyed;—to protect and guide all Sovereigns and Nations (especially such as have shown kindness unto us) and to bless them with good Government, peace and concord;—to promote the knowledge and practice of true religion and virtue, and the increase of science among them and us;—and generally to grant unto all mankind such a degree of temporal prosperity as He alone knows to be best.

"Given under my hand at the City of New York, the third Day of October, in the year of our Lord, One Thousand, Seven Hundred and Eighty-Nine.

"G. WASHINGTON."

The following are notes and incidents referring to Washington:

He was an extensive farmer, and raised in one year on his Mount Vernon estate, seven thousand bushels of wheat, and ten thousand bushels of corn.

When Stuart was painting his portrait, he was rallied one day by the General for his slow work. "The canvas must dry," said the painter. The negro, Sam, overheard the conversation and took occasion when the parties were out, to place the picture before the fire. Washington in anger dismissed him, and told him never to show his face again. The next day, Sam was called into the presence of the General, who drew from his jacket a new silver watch, and said: "Take this watch, and whenever you look at it, remember that your master in a moment of passion said to you what he now regrets."

When he went to the Ohio in 1770 to explore wild lands, he there met an aged Indian chief who had come a long way to see him. This chief told him through an interpreter, that during the battle of Braddock's Field, he fired at him many times, and directed his young warriors to do the same. As none of the balls took effect, he concluded that he was under the special guardianship of the great Spirit and ceased firing at him. Writing to his brother John, after this battle, he says: "I had four bullets through my coat, and two horses shot under me, yet escaped unhurt."

Of his last vote in the spring of 1799, the following is told: "The Court-house at Alexandria was situated over the Market house, and was entered by a flight of insecure steps on the outside. As Washington approached these steps, several men sprang simultaneously, and placed themselves in position to support the stairs. 'How do you vote?' was asked as he approached the polls. 'I vote for measures, not for men,' said he, and turning to the recording table, audibly pronounced his vote, saw it entered, made a graceful bow and retired."

The journal of a Frenchman, written in 1782, pictures him as follows: "The General is about forty-nine years of age; is large, finely made, well proportioned. His figure is much more pleasing than the portraits represent. His physiognomy is pleasant and

open, his address is cold, though polite, his pensive eye is more attentive than sparkling, his aspect is kind and noble. He is the enemy of ostentation."

Washington was married January 6, 1759, to Martha, widow of Colonel Daniel Parke Custis, and daughter of John Dandridge, of New Kent County, Va. She lived to the age of seventy. Of her children by Mr. Custis, Martha died in womanhood at Mount Vernon, in 1770, and John died in 1781, at the siege of Yorktown, aged twenty-seven, leaving several children. Washington had no children.

The following are items from his will.

"Upon the decease of my wife, it is my will and desire that all the slaves I hold in my *own right* shall receive their freedom."

"To the trustees, governors (or by whatsoever other name they may be designated), of the Academy, in the town of Alexandria, I give and bequeath, in trust, twenty of the shares which I hold in the Bank of Alexandria, towards the support of a free school, established at, and annexed to the said Academy, for the purpose of educating such orphan children, or the children of such other poor and indigent persons as are unable to accomplish it with their own means, and who, in the judgment of the trustees of the said seminary, are best entitled to the benefit of this donation."

"The hundred shares which I hold in the James River Company, I have given, and now confirm in perpetuity, to and for the use of Liberty Hall Academy, in the county of Rockbridge, in the commonwealth of Virginia."

"Whereas it has always been my intention, since my expectation of having issue has ceased, to consider the grandchildren of my wife in the same light as I do my own relations, and to act a friendly part by them, more especially by the two whom we have raised from their earliest infancy . . ."

"To my nephew, Bushrod Washington, I give and bequeath all the papers in my possession, which relate to my civil and military administration of the affairs of this country. I leave to him, also, such of my private papers as are worth preserving; and at the decease of my wife, and before, if she is not inclined to retain

them, I give and bequeath my library of books and pamphlets of every kind."

The library of Washington, each book bearing his autograph, is deposited in the Boston Atheneum.







*N. Webster*

## NOAH WEBSTER.

REPRESENTATIVE IN MASSACHUSETTS LEGISLATURE, 1814, 1815,  
1819.\*

JOHN WEBSTER, early ancestor of Noah, was one of the first settlers of Hartford, Connecticut; became Governor of the State in 1639; subsequently, with Rev. Mr. Russell and others, removed to Massachusetts.

Noah Webster, father of Noah, and descendant in the fourth generation of John, was a farmer in West Hartford, and lived to the age of ninety-one. His wife, Mercy, a descendant of William Bradford, was "respected for her virtues and piety."

Noah Webster was born in what is now West Hartford, Conn., October 16, 1758; died at New Haven, May 28, 1843.

The house in which he was born is still standing [1883], about a mile from the corners on the road leading south. He worked on his father's farm, and went to the village school; and when fourteen years of age, commenced the study of the classics under the instruction of the clergyman of the parish, Rev. Nathan Perkins.

He graduated at Yale College in 1778; taught school in Hartford, studying law at the same time without the aid of an instructor, and in 1782 taught a classical school at Goshen, Orange County, N. Y.

He commenced the practice of law at Hartford in 1789; removed to New York in 1793, and commenced a daily paper under the title of the *Minerva*, subsequently changed to the *Commercial Advertiser*; in the spring of 1798 removed to New Haven, and served for several sessions as Representative in the State

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\* "Biography," by Chauncey A. Goodrich; Webster's "Elementary Spelling Book"; "Noah Webster," by Horace E. Scudder; Allen.

Legislature. In 1812 he removed to Amherst, Mass., and served as Representative in the Massachusetts Legislature in 1814, 1815 and 1819.

The "American Dictionary of the English Language," was prepared by Noah Webster.

In publishing the work obstacles were encountered. From London he writes: "I have been trying for some weeks to find a purchaser of my dictionary, but without success. The work is too heavy for me to publish at my own expense. The gentlemen who have examined a portion of the manuscript think well of it; and one bookseller says explicitly that the work will maintain its ground."

The author's preface to this Dictionary closes with these words. "To that great and benevolent Being, who during the preparation of this work, has sustained a feeble constitution, amidst obstacles and toils, who has borne me and my manuscript in safety across the Atlantic, and given me strength and resolution to bring the work to a close, I would present the tribute of my most grateful acknowledgments. And if the talent which he intrusted to my care has not been put to the most profitable use in his service, I hope it has not been 'kept laid up in a napkin,' and that any misapplication of it may be graciously forgiven.

NOAH WEBSTER."

"Webster's Elementary Spelling Book" attained a sale of upwards of forty million copies, and during his twenty years of labor in compiling the American Dictionary, he supported his family on the profits of this work, at a premium for copyright of less than a cent a copy. The reading lessons in this book inculcate thoughts and precepts, which might still be of value to the young, and from generation to generation. For instance:

Examine the Scriptures daily.

A good son will help his father.

The man who drinks rum will soon want a loaf of bread.

We like to have our friends visit us.

Visitors should not make their visits too long.

The devil is the great adversary of man.

Legislation is the enacting of laws.

God is the divine legislator.

A mediator is a third person who interposes to adjust a dispute between parties at variance.

Christ is the mediator between an offended God and offending man.

Confess your sins and forsake them.

It is our duty to exert our talents in doing good.

“Mr. Webster was a firm believer, during a large part of his life, in the religious doctrines of our Puritan ancestors. There was a period, however, from the time of his leaving college to the age of forty, when he had doubts as to some of those doctrines. In the winter of 1807-8, there was a season of general religious interest in New Haven. To this his attention was first directed, by observing an unusual degree of tenderness in all the adult members of his family. He took up the study of the Bible. As he advanced, the objections which he had formerly entertained against the humbling doctrines of the Gospel were removed. He felt their truth in his own experience. He felt constrained, as he afterwards told a friend, to cast himself down before God, confess his sins, implore pardon through the merits of the Redeemer, and there make his vows of obedience to the commands and devotion to the service of his Maker. With his characteristic promptitude, he made known to his family the feelings which he entertained. He called them together the next morning, and told them, that, while he had aimed at the faithful discharge of all his duties as their parent and head, he had neglected one of the most important, that of family prayer. After reading the Scriptures, he led them in prayer. He made a public profession of religion in April, 1808. His two oldest daughters united with him in the act, and another, only twelve years of age, was soon added to the number.”

In all his dealings, and in social intercourse, Mr. Webster was remarkably direct, frank, and open. No one ever thought him capable of a dishonorable action. It was a principle with him never to be in debt; everything was paid for at the time of purchase.

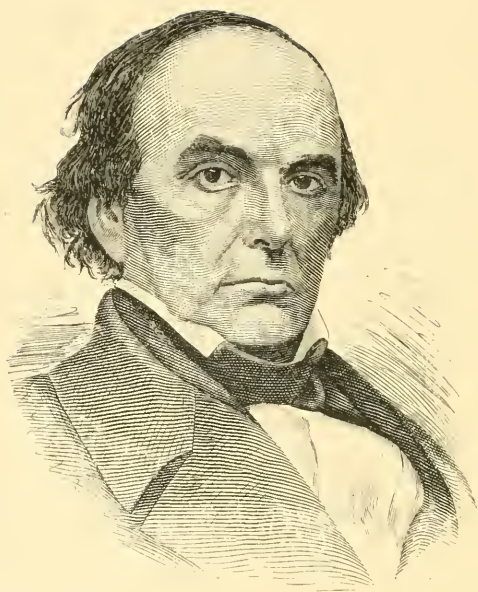
In the discharge of his domestic duties, he was watchful con-

sistent, and firm. Though immersed in study, he kept in his hands the control of his family arrangements, down to the minutest particulars. In the government of his children there was but one rule, and that was instantaneous obedience. This was insisted upon as right, as, in the nature of things, due by a child to a parent.

In his person, he was tall and somewhat slender, remarkably erect throughout life, and moving, even in his advanced years, with a light and elastic step.

Mr. Webster was married, in 1789, to the daughter of William Greenleaf, of Boston. He had seven children, who lived to maturity.





*David Webster*



## DANIEL WEBSTER.

SECRETARY OF STATE, 1850-1853.\*

SAYS Mr. Webster, writing in 1829: "My earliest ancestor, of whom I possess at present any knowledge, was Thomas Webster. He was settled in Hampton, N. H., as early as 1636."

The great-grandfather of Webster was a farmer, and with the help of his boys tilled his own acres.

Ebenezer Webster, father of Daniel, and eldest son of Ebenezer and Susannah Bachelder, was born at Kingston, N. H., in 1739; was one of the original settlers of that part of Salisbury, now known as Franklin, N. H., was a soldier and officer in the Revolutionary War, and served in the State Legislature. By two marriages, he had five sons and five daughters. "My first distinct recollection of my father's appearance," says Mr. Webster, "was when he was at the age of fifty. He was tall, nearly six feet, erect, with broad and full chest, hair still of an unchanged black, features rather large and prominent, a Roman nose, and eyes of brilliant black. He had a decisive air and bearing, partly the effect I suppose of early soldiership."

Daniel Webster was born in Salisbury, N. H., January 18, 1782, died at Marshfield, Mass., October 23, 1852.

"It did not happen to me to be born in a log cabin," said Mr. Webster, "but my elder brothers and sisters were born in a log cabin, raised amid the snow drifts of New Hampshire, at a period so early that, when the smoke first rose from its rude chimney, and curled over the frozen hills, there was no similar evidence of a white man's habitation between it and the settlement on the rivers of Canada. Its remains still exist [1840]."

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\* "Autobiography of Webster"; Everett's "Life of Webster"; Harvey's "Reminiscences of Webster"; "Webster's Private Correspondence."

"I make to it an annual visit. I carry my children to it, to teach them the hardships endured by the generations which have gone before them. I love to dwell on the tender recollections, the kindred ties, the early affections and the touching narratives and incidents, which mingle with all I know of this primitive family abode."

His mother directed his early education. The Bible, the "Assembly's Catechism," and Watts' "Psalms and Hymns," were among the books that he studied. He could repeat Pope's "Essay on Man," when twelve years of age.

Says a Mr. Tappan, one of his early teachers: "On a Saturday I held up a new jack-knife to the scholars and said that the boy who would commit to memory the greatest number of verses in the Bible by Monday morning should have it. Many of the boys did well, but when it came Daniel's turn to recite, after hearing him repeat some sixty or seventy verses, I was obliged to give up,—he telling me that there were several chapters yet that he had learned. Daniel got the knife."

The following is a letter from Mr. Webster to his old teacher, Mr. Tappan, then residing in Gloucester, Mass. A gratuity of fifty dollars was inclosed.

"WASHINGTON, February 26, 1851.

"MASTER TAPPAN:

"I thank you for your letter, and am rejoiced to know that you are among the living. I remember you perfectly well as a teacher of my infant years. I suppose my mother must have taught me to read very early, as I have never been able to recollect the time when I could not read the Bible. I think Master Chase was my earliest schoolmaster, probably when I was three or four years old. Then came Master Tappan. You boarded at our house, and sometimes, I think, in the family of Mr. Benjamin Sanborn, our neighbor, the lame man. . . . You have indeed lived a checkered life; I hope you have been able to bear prosperity with meekness, and adversity with patience. These things are all ordered for us far better than we could order them for ourselves. We may pray for our daily bread; we may pray for the forgiveness of sin; we may pray to be kept from temptation, and that the kingdom of God may come, in us and in all men, and his will everywhere be done. Beyond this we hardly know for what good to supplicate the Divine Mercy. Our Heavenly Father knoweth what we have need of better than we know ourselves, and we are sure that his eye and his loving-kindness are upon us and around us every moment. I thank you again, my good old schoolmaster, for your kind letter, which has awakened many sleeping recollections, and, with all good wishes, "I remain, your friend and pupil,

"DANIEL WEBSTER,"

Professor Sanborn, of Dartmouth College, speaking of Daniel Webster, says: "He was an accomplished reader early in life. He once told me that he recollected, when a very small boy, that the teamsters from the North who called at his father's tavern for refreshment used to insist on his reading them a psalm. They leaned upon their long whip-stocks and listened, with delighted attention, to the elocution of the young orator. There was a charm in his voice, at this early age. The hymns which he then committed, he recited with pleasure to the close of life. He was often heard singing or reciting stanzas from Watts as he walked about his house or grounds. At Franklin, in September, 1851, while he was laboring under severe indisposition, I often heard the clear, silvery tones of his voice ringing through the old house as he sung—

‘Our lives through various scenes are drawn,  
And vexed with trifling cares;  
While thine eternal thoughts move on  
Thine undisturbed affairs.’”

He entered Dartmouth College at the age of fifteen. In addition to the college studies, he read much in general history and philosophy. As a composer and speaker, there was not his equal in the class. He had no collision with any one, nor appeared to enter into the concerns of others, but emphatically minded his own business. He was a strict observer of the Sabbath while in college, and read much in the Bible and religious books.

Graduating in 1801, he entered upon the study of law, first in his native village, afterwards at Fryeburg, Me., where at the same time he had charge of an Academy, and was also a copyist in the office of the Register of Deeds. He was admitted to the Bar of Suffolk, Mass., in 1805. He had intended to establish himself at Portsmouth in his native state, but filial duty kept him nearer home. His father was now infirm from the advance of years and had no other son at home. Under these circumstances Mr. Webster opened an office at Boscawen, not far from his father's residence. In September, 1807, after his father's death, he relinquished his office in Boscawen to his brother, Ezekiel, and removed to Portsmouth, where he continued the practice of his profession for nine years. In December, 1813, while absent from

home, by the great fire in Portsmouth, his house with its contents, including his library, were destroyed. This disaster determined him to seek a new location, and he hesitated between the two cities of Albany and Boston. He fixed upon Boston, and there established himself in the year 1816.

In 1812 he was elected a Representative in Congress from New Hampshire, and served two terms. In 1822 he was elected a Representative in Congress from Boston, and served two terms. In 1827 he was elected United States Senator, was re-elected in 1833, and again in 1839. In 1841 he retired from the Senate to accept the office of Secretary of State under President Harrison. Upon the accession of Mr. Tyler to the Presidency, Mr. Webster, unlike the rest of the Harrison Cabinet, remained in office, and in the spring of 1843 retired for a season to private life. In 1845 he was again sent to the Senate, and in 1850 he became Secretary of State under President Fillmore.

On the floor of Congress, he cherished magnanimity toward both sections of the country. Said he: "If I see extraordinary capacity and virtue in any son of the South, and if, moved by local prejudice, I get up here to abate the tithe of a hair from his just character and just fame,—may my tongue cleave to the roof of my mouth!"

"In early life Mr. Webster united with the Congregational Church in Salisbury, his native town, where his father, mother, and elder brothers and sisters belonged. On removing to Portsmouth, he took a letter from this church to Dr. Buckminster's, also Congregationalist. When he went to Boston, he carried a letter to the Brattle Street Church."

The following are among the utterances of Mr. Webster in the line of religious sentiment and experience:

"History instructs us that this love of religious liberty, a compound sentiment in the breast of man, made up of the clearest sense of right and the highest conviction of duty, is able to look the sternest despotism in the face, and with means apparently most inadequate, to shake principalities and powers. There is a boldness, a spirit of daring, in religious reformers, not to be measured by the general rules which control men's purposes and actions."

“Religion is a necessary and indispensable element in any great human character. . . . A man with no sense of religious duty, is he whom the Scriptures describe in terse and terrific language, as living without God, and without hope in the world.”

On one occasion, laying his hand on the Bible, he said: “This is the book. I have read through the entire Bible many times. I now make a practice to go through it once a year. It is the book of all others for lawyers as well as divines.”

The following is Mr. Webster's Confession of Faith, dated Boscawen, N. H., August 8, 1807:

“I believe in the existence of Almighty God, who created and governs the whole world. I am taught this by the works of nature and the words of revelation. I believe that God exists in three persons; this I believe from revelation alone. . . . I believe the Scriptures of the Old and New Testaments to be the will and word of God. I believe Jesus Christ to be the Son of God. The miracles which he wrought establish in my mind His personal authority. . . . And I believe there is no other way of salvation than through the merits of His atonement. I believe that things past, present, and to come, are all equally present in the mind of Deity, that with Him there is no succession of time nor of ideas. . . . I believe in the doctrines of fore-knowledge and predestination as thus expounded. I do not believe in those doctrines as imposing any necessity on men's actions, or in any way infringing free agency. I believe in the inability of any human being to work out his own salvation without the constant aid of the Spirit of all grace. I believe in those great peculiarities of the Christian religion; a resurrection of the dead and a day of judgment. . . . I believe religion to be a matter, not of demonstration, but of faith. God requires us to give credit to the truths which he reveals, not because we can prove them, but because He declares them. . . . I believe that all true religion consists in the heart and the affections, and that therefore all creeds and confessions are fallible and uncertain evidences of evangelical piety. I believe that Christ has imposed on all His disciples a life of active benevolence, that he who refrains only

from what he thinks to be sinful, has performed but a part of his duty; that he is bound to love his neighbor, to give food and drink to his enemy, to endeavor as far as in him lies, to promote peace, truth, piety, and happiness in a wicked and forlorn world; believing, that in the Great Day there will be no other standard of merit than that which is already established: 'By their fruits ye shall know them.'

With all his reverence for the Bible and right action Mr. Webster had weaknesses of character. While he could argue in behalf of wise expenditure, his own finances were at times disordered; while he could advise moderation in daily living, in his own behavior he could but confess to "some degree of intemperance in eating and drinking"; while his pen could testify,—“The longer I live, the more highly do I estimate the importance of a proper observance of the Christian Sabbath,” that same pen was allowed on a Sabbath morning to give in detail his directions to his farm hand, Mr. Taylor.

Dining at the Astor House, New York, one day while Secretary of State, he seemed weary and little inclined to sociability. Effort to draw him out seemed of little avail, and at length one of the company put to him this question. “Mr. Webster, what was the most important thought that ever occupied your mind?” He slowly passed his hand over his forehead, and in a low tone said to a friend near him: “Is there any one here who does not know me?” “No, sir, they all know you—are all your friends.” Then he looked over the table, and said he: “The most important thought that ever occupied my mind, was that of my individual responsibility to God;”—upon which, for some minutes he spoke to them, and when he had finished, he rose from the table and retired to his room.

Says a Presbyterian clergyman: “I was a student in Mr. Webster's office, in Portsmouth, during his second term in the lower House of Congress. He was then a communicant in the Presbyterian Church, of which Rev. J. W. Putnam was pastor. My own mind was then deeply awakened to the subject of religion. I united with the same church, and went for the first time to the communion table in company with my esteemed preceptor.



These important events in my own life led me to frequent conversations with Mr. Webster on the subject of religion as well as of law. The result was, I relinquished the study of the law, with his approval and advice, for the study of Theology."

In the year 1834, Rev. J. O. Chowles, in company with Mr. Webster, passed through the Sound, and they occupied together the captain's state-room. "At night, Mr. Webster took up my Bible," says Mr. Chowles, "read the Twenty-third Psalm, and asked me to commend ourselves to God. That evening I asked him if his religious views were those of the Orthodox Congregationalists, with whom I had heard that he united in early life. 'Yes,' he said, he thought that he had never changed his religious opinions, that he regarded Jonathan Edwards as being as nearly the stamp of truth as any mere human writer."

Mr. Webster's religious character has especially been portrayed in a visit once paid by him to his brother-in-law, Mr. Colby. Peter Harvey gives the account :

"In the Autumn of 1851, I was spending a few weeks with him at his place in Franklin. One pleasant morning he said to me : 'I am going to take a drive up to Andover, and I want you to go with me.'

"The horse was harnessed, and as we rode along, Mr. Webster related many reminiscences called to mind by different objects that we passed. 'Now I will tell you,' said he, 'the object of this trip to-day. I am going to see a man by the name of Colby. John Colby is a brother-in-law of mine; he married my oldest half sister. I have not seen him for forty-five years, as nearly as I can recollect. My sister, his wife, has been dead many years, and any interest I may have had in John Colby has all died out; but I have learned some particulars about his recent life that interest me. When I was a lad at home, on the farm, he was a smart, driving, trading, swearing yeoman, money-loving, and money getting. . . He was as the world goes, a thrifty man. Any of the girls in town would have married him. . . I have been told by persons who know, that, within a few years, he has met with the mysterious change which we call a change of heart; in other words he has become a consistent, praying Christian. I



should have said that his was about as hopeless a case for conversion as I could well conceive.'

"We drove on and reached the village. Mr. Webster accosted a lad in the street, and asked where John Colby lived. . . The door was open and there was no occasion to knock. Sitting in the middle of the room and facing the door was a striking figure, who proved to be Mr. Colby. Before him was a light stand, and upon it was an open volume of Scott's Family Bible. Mr. Webster's first salutation was:—

" 'This is Mr. Colby, is it not?'

" 'That is my name, sir.'

" 'I suppose you don't know me,' said Mr. Webster; 'you married my oldest sister,' calling her by name.

" 'I married your oldest sister!' exclaimed Colby; 'who are you?'

" 'I am little Dan,' was the reply.

" 'You Daniel Webster?' said he; 'is it possible that this is the little black lad that used to ride the horse to water?'

" Mr. Webster approached him—they embraced each other, and both wept.

" 'Is it possible,' said Mr. Colby, 'that you have come up here to see me? I never expected to see you again. Why, Daniel, I read about you, and hear about you in all ways. They say that you are a great man, and you can't tell how delighted I am when I hear such things. But, Daniel, the time is short,—you won't stay here long,—I want to ask you one important question. You may be a *great* man; are you a *good* man? You know, Daniel, what I have been. I have been one of the wickedest of men. But the Spirit of Christ and of Almighty God has come down and plucked me as a brand from the burning. I would not give what is within the covers of this Book for all the honors that have ever been conferred upon men. If you are not a Christian, Daniel, if you are not repentant, if you do not love the Lord Jesus Christ in sincerity and truth, all your worldly honors will sink to nothingness.'

" Said Mr. Webster, 'I hope that I am a Christian. I profess to be a Christian. But, while I say that, I wish to add,—and I say it with shame,—that I am not such a Christian as I wish I

were. I hope and trust that I am a Christian; and that the same grace that has converted you, and made you an heir of salvation, will do the same for me.' . . . We knelt down, and Mr. Webster offered prayer; Mr. Colby followed.\* Then we rose, and said he, 'What can we give you? I don't think we have anything that we can give you.'

"'Yes, you have,' replied Mr. Webster, 'I want a bowl of bread and milk, for myself and my friend.' The table was set, and bread and milk were brought. . . . The brothers-in-law soon took an affectionate leave of each other, and we left."

Men have thus paid tribute to Mr. Webster :

"He came of a race of sturdy farmers. The toils and hardships of five generations, on rough lands, under a bracing climate, had packed his system with hidden strength. So that when, in the progress of years, his form came to be rounded out to its full proportions, no such man trod the continent. His brain exceeded in size the common average, by at least one third. Only two such heads had ever been noticed in the world before."

"He was a quiet man, silent for the most part, attentive, listening, thinking, seldom speaking. When he did speak it was on some occasion worthy of him. His step as he came forward was lion-like, his whole bearing majestic and kingly. You felt before he opened his lips, that all your reasons and all your arguments were giving way. His voice was deep-toned yet musical. Except in moments of high excitement, he had little action. A sentiment of reverence everywhere pervades his speeches and writings."

"He exhibited in public life a native dignity of manner which forbade the approaches of intrusive meddlers, and arrested at once all impertinent interference with his appropriate business."

The faults of Mr. Webster have been brought to notice.

"Sober and religious men of Boston yet mourn that their brothers were kidnapped in the city of Hancock and Adams—it was Daniel Webster who kidnapped them. Let history,

'Sad as angels at the good man's sin,  
Blush to record and weep to give it in.'"

The position of Mr. Webster, touching the above question,

is thus explained by Rev. Nehemiah Adams. "Mr. Webster's avowed principles and political services warrant the belief that, seeing the North and the South marshalling their forces, he sought to apply a means of protection and safety to the whole land, to save the country from events by which not only freemen, but slaves themselves, would be involved in calamities more direful, in his view, even than slavery. In these measures, I must express my persuasion, that he acted from a disinterested love to his whole country."

Rev. George W. Webster, in a discourse at Wheeling, Va., thus apologizes for Mr. Webster. "Another item of calumny is, that he accepted money of the men of Boston, obligating himself thereby to 'take care of the cotton market,' or in good round terms to 'turn pro-slavery.' Look at the facts which gave rise to this aspersion. Mr. Webster's salary at Washington was as nothing to what he could earn in his profession. Becoming poor in his country's service, he asked his constituents to excuse him from public duty, that he might build up his broken fortunes in a more lucrative calling. The men of Boston generously subscribed the sum of \$37,000 (for his country more than for him), and placed it at interest, and otherwise ministered to his wants, as a just and honorable inducement and remuneration for his continuance at Congress, instead of resuming the law. And this, I understand, was all open and above board. And for so worthy and patriotic an action, the men of Boston are published to the world as having bribed Mr. Webster. As to the charge of 'living freely and drinking wine,' I cannot deny or affirm it. But without scandal to the cause of Temperance, it admits of extenuation. He was a man of the olden time; his habits, in this respect, were formed many years ago, and habit with him was strong. Besides, the charge is based on vague reports. There is certainly nothing in the record of his great services that indicates the blur and stupefaction of intemperance; and the style of his composition, and the method of his argument, show as clear a head and reliable nerves as any man ever possessed."

'And Rev. Dr. Boardman, of Philadelphia, apologizes: "I can take no pleasure in dwelling on the alleged frailties of a man like Daniel Webster. I choose rather to leave them where all *our*

errors and delinquencies must be left, and to dwell on those aspects of his character and life which are stamped with true excellence and genuine sublimity, and which entitle him to the lasting gratitude of the American people."

Mr. Webster's farm at Marshfield took his attention, when not engaged in public cares. It was situated by the sea and afforded him varied recreation. Here was the family mansion, which great numbers since his death had visited, now destroyed by fire.

He retired early at night, and rose early in the morning. And here is his "tribute to the morning." "We see as fine risings of the sun as ever Adam saw; and its risings are as much a miracle now as they were in his day, and I think a good deal more, because it is now a part of the miracle, that for thousands and thousands of years he has come to his appointed time, without the variation of a millionth part of a second."

The library of Mr. Webster contained six thousand volumes. Poetry, English History, Biographies of English Statesmen and their speeches, works in Natural History, in Agriculture, in Theology, Encyclopedias, Dictionaries in different languages, Quarterly and Monthly Journals entire, among them the London "Annual Register" from 1758 to 1824. The writings of Scott were there, but fiction generally was but little represented.

Mr. Webster was married in 1808, to Grace, daughter of Rev. Mr. Fletcher. Their children were Charles, Julia, Edward and Fletcher. The last named, the only one who survived him, fell as Colonel of the Twelfth Massachusetts Volunteers in the battle of August 29, 1862, near Bull Run. His second wife was the daughter of a merchant in New York, Caroline Bayard Le Roy.

## JOHN WENTWORTH.

LIEUTENANT-GOVERNOR OF NEW HAMPSHIRE, 1717-1729.\*

WILLIAM WENTWORTH, grandfather of John, emigrated from York County, England, and became a resident of New Hampshire. In company with thirty-four others, including Rev. John Wheelright, on August 4, 1639, he signed "A Combination for a Government at Exeter." He removed to Wells, Me., with Wheelright, and when the latter went to England, on the accession to power of Oliver Cromwell, Wentworth removed to Dover, "where he was a ruling elder in the church, preaching often, and regularly supplying the pulpit at Exeter as late as 1693." He left nine sons and one daughter.

Samuel Wentworth, father of John, settled in New Hampshire, and by Mary, his wife, had six children, three sons and three daughters.

John Wentworth, third child of Samuel, was born in Portsmouth, June 16, 1672; died there December 12, 1730.

In 1711 he was appointed by Queen Anne a Councillor for New Hampshire, and held the office five years. He was Lieutenant-Governor of the Province from 1717 to 1729. The following is a copy of his Commission as Lieutenant-Governor.

"George, by the Grace of God, King of Great Britain, France and Ireland, Defender of the Faith, etc. To our trusty and well-beloved John Wentworth, Esq., greeting.

"Whereas, by our Commission under our Great Seal of Great Britain, bearing date fifteenth day of June, 1716, we have constituted and appointed Samuel Shute, Esq., our Captain-General and Governor-in-Chief in and over our Province of New Hampshire in New England, in America; and we, reposing

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\* Appleton; "Collections of New Hampshire Historical Society," vols. 1 and 5; "Annals of Portsmouth," by Adams; Belknap's "New Hampshire."

especial trust and confidence in your loyalty, courage, and circumspection, do by these presents, constitute and appoint you, the said John Wentworth, to be our Lieutenant-Governor of our said Province of New Hampshire in New England, to have, hold, exercise and enjoy the said place and office for and during our pleasure, with all rights, privileges, profits, perquisites and advantages to the same belonging or appertaining. And further, in case of the death, or absence of the said Samuel Shute, we do hereby authorize and empower you to execute and perform all and singular, the powers and directions contained in our said Commission to the said Samuel Shute. . . .

"Given at our Court at Hampton, the 12th day of September, 1717, in the fourth year of our reign.

"By His Majesty's Command,

"J. ADDISON."

In accepting and conducting this new trust, he had many difficulties to encounter. Wisdom was required to decide between contending parties, and to reconcile conflicting interests. Prudence was needed in directing an Indian War. His mild administration gained the approbation of the inhabitants, and caused the affairs of the Province to flourish.

The same good judgment which characterized his administration of government led on his private matters, and his estate and fortune were enlarged.

Mr. Wentworth was constant in his attendance upon public worship and regular in his family devotions. "Annals of Portsmouth" thus notices his religious character. "He was born of pious parents, who educated him in the principles of the Christian religion. His inclinations led him to a seafaring life, and he soon obtained the command of a ship. In this situation he was very exemplary in his conduct, and constantly maintained the worship of God in his ship, by morning and evening prayer."

He had sixteen children. Benning Wentworth, his oldest child, became Governor of New Hampshire. One daughter married Hon. George Jaffrey; another, Hon. Theodore Atkinson; another Hon. Daniel Warner.



## WILLIAM ALMON WHEELER.

VICE-PRESIDENT OF THE UNITED STATES, 1877-1881.\*

WILLIAM A. WHEELER, only son of Almon Wheeler, was born in Malone, Franklin County, N. Y., June 30, 1819; died there June 4, 1887.

He received his early education at the Malone schools, "taught in the old schoolhouse on the green," entered the University of Vermont in 1838, and continued there two years.

He studied law in the office of Asa Haskell, of Malone, was admitted to the Bar in 1845, succeeded Mr. Haskell as United States District Attorney of Franklin County, and held the position till 1849.

In 1850 he was elected Member of Assembly for Franklin County; in 1857 was elected to the State Senate; in 1860 was elected Representative to Congress; in 1868 was again elected Representative to Congress, and re-elected for three successive terms; in 1876 was elected Vice-President of the United States, and took his seat as President of the Senate in March, 1877.

The Malone Bank, organized in 1851, made Mr. Wheeler its President.

"If upon the platform he did not rank as an orator, nor upon the floor as an extempore debater, his words were weighted with sober sense, and inspired by an honest heart."

The act in reference to back salary passed by Congress while Mr. Wheeler was a member, was opposed by him, but after it became a law, he drew the additional salary, invested the same in United States Government bonds; then assigned the bonds to the Secretary of the Treasury, and had them cancelled.

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\* Malone *Farmer*; Appleton; "Discourse," by Rev. Charles S. Richardson.



“Mr. Wheeler united with the Congregational Church of Malone on profession of faith, in the year 1859. When asked for what he would give up his trust in God, his answer was, ‘not for this whole world.’ His creed was a simple one: man a sinner, therefore the vital necessity of repentance; the atonement on Calvary, the provision; and Christ the only Saviour. No one could have heard his prayers at the social meeting, without being impressed with his humility of spirit. He once gave expression to the regret that he had not done more personal work for the Master; that he had let splendid opportunities go by; ‘for’, he said, ‘I now look on that kind of work,’ (leading men to the Saviour) ‘as the greatest that can be done on earth.’”

He gave to Auburn Theological Seminary \$3000 as a permanent scholarship to aid any who might otherwise be unable to enter the Christian ministry. After recovery from a protracted illness in 1872, he resolved to make an annual thankoffering of \$1000 to the Board of Home Missions, which purpose was faithfully executed. From 1882 to 1886, his charities amounted to \$40,000.

His home was a modest brick building, erected by himself on the spot where his father before him had lived.

His wife, “a woman of rare attractiveness and large heart,” died just before his nomination for Vice-President. He left one daughter.

## ROGER WILLIAMS.

PRESIDENT OF RHODE ISLAND COLONY, 1654-1657.\*

ROGER WILLIAMS was born in Wales about the year 1600; died in Providence, R. I., April, 1683.

In the register of the parish church at Gwinear, Cornwall, may be found the following record:

“Anno do 1600. Roger, the Second Sonne of William Williams, a gent<sup>n</sup>, was baptized the xxiii<sup>d</sup> daie of Julye.”

That he was religiously educated may be inferred from the following statement which he made in advanced life. “From my childhood, now about threescore years, the Father of lights and mercies touched my soul with a love to himself, to his only begotten, the true Lord Jesus, and to his holy scriptures.”

He graduated from Pembroke College, Cambridge, England, was ordained a minister of the Established Church, and separated from that church on account of what he deemed its intolerance.

Of his arrival in this country, mention is made in Winthrop's Journal under date, February 5, 1630, as follows: “The ship *Lyon*, Mr. William Pierce, Master, arrived at Nantucket. She brought Mr. Williams (a godly minister) with his wife, Mr. Throgmorton, Perkins, Ong, and others, with their wives and children, about twenty passengers, and about two hundred tons of goods. She set sail from Bristol December 1. She had a very tempestuous passage.”

In April Mr. Williams was chosen an assistant to Rev. Mr. Skelton in the ministry at Salem. He asserted with boldness his views of religious toleration, and was obliged to withdraw to

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\* “Providence Plantations for 250 years”; “The Home Lots of the Early Settlers”; “Biographies,” by Elton and Knowles; “Winthrop's Journal”; “Massachusetts Historical Society Collections,” 1st Series.

Plymouth, where for two years he was an assistant to Rev. Ralph Smith. Here Governor Bradford was his parishioner, and spoke of his teaching as well approved, "for the benefit whereof I am thankful to him ever for his sharpest admonitions and reproofs, so far as they agree with truth."

He returned to Salem in 1633, and succeeded Rev. Mr. Skelton in the pastorate. Late in 1635, the General Court ordered him into exile, for "his new and dangerous opinions against the authority of magistrates." Permission was given him to remain in Salem until spring, but he persisted in preaching in his own house; and orders were sent in January, 1636, to seize him and send him to England. Leaving his family he fled for a new retreat through wilderness and snow.

Reviewing the transaction, in a letter to his friend General Mason, dated Providence, June 22, 1670, he says: "When I was unkindly and unchristianly, as I believe, driven from my house, and land, and wife, and children in the midst of a New England winter, now about thirty-five years past, at Salem; that ever honored Governor, Mr. Winthrop, privately wrote me to steer my course to the Narragansett Bay and Indians, for many high and heavenly and public ends; encouraging me, from the freeness of the place, from any English claims or patents. I took his prudent motion as a hint and voice from God. . . ."

The friendly intercourse of Mr. Williams with the Indians, both at Plymouth and Salem, is revealed in a letter written many years afterwards, in which he says: "God was pleased to give me a painful, patient spirit, to lodge with them in their filthy, smoky holes, even while I lived at Plymouth and Salem, to gain their tongue."

He made a fair purchase of lands in Rhode Island, transacting his business with the two Sachems, Canonicus and his nephew, Miantonomoh. To obtain presents and gratuities for the Sachems, he mortgaged his house and lands in Salem. His principle was that the Indians were the lawful owners of the land they occupied, and that no royal instrument or charter could give right to their territory.

It is worthy of note that the lands at Providence were conveyed to Roger Williams alone, and, as he justly remarks, "were his, as

much as any man's coat upon his back." He re-conveyed, as a free gift, lands to the persons who had united with him in forming the settlement, reserving for himself an equal part only. The instrument which bears witness to the purchase contains the following :

"Be it known unto all men by these presents, that I, Roger Williams, of the town of Providence, in the Narragansett Bay, in New England, having, in the year one thousand six hundred thirty-four, and in the year one thousand six hundred thirty-five, had several treaties with Canonicus and Miantanomoh, the two chief sachems of the Narragansett, and in the end purchased of them the lands and meadows. . . . Having made covenant of peaceable neighborhood with all the sachems and natives round about us, and having of a sense of God's merciful Providence unto me in my distress, called the place Providence, I desired it might be for a shelter for persons distressed for conscience." He asserts: "It was not thousands or tens of thousands of money could have bought of him [Canonicus] an English entrance into this bay, but I was the procurer of the purchase by that language, acquaintance, and favor with the natives, and other advantages which it pleased God to give me."

The founders of Providence required each applicant for citizenship to subscribe to the following covenant: "We whose names are here under-written, being desirous to inhabit in the town of Providence, do promise to submit ourselves, in active or passive obedience, to all such orders or agreements as shall be made for the public good of the body, in an orderly way, by the major consent of the present inhabitants, masters of families, incorporated together in a town-fellowship, and others whom they shall admit unto the same, only in civil things."

In 1643 Mr. Williams went to England as agent for the colonists, to procure an act confirming their voluntary government. A charter was granted bearing date the 17th day of March, 1644, under the name of "The Incorporation of Providence Plantations in the Narragansett Bay in New England." In 1651 he again visited England on public business, and returned to Providence

in 1654. On the 12th of September of that year, he was chosen President of the Colony, and held the office until May, 1658.

Concerning the Christian's effort with his own heart, Mr. Williams writes: "Without spiritual and diligent examination of our hearts, it is impossible that we can attain true joy and comfort either in point of regeneration or worship."

Of the Gospel's success: "It cannot be hid, how all England and other nations ring with the glorious conversion of the Indians of New England."

Among the publications of Roger Williams are:

"The Bloody Tenet of Persecution for Cause of Conscience, discussed in a Conference between Truth and Peace," London, 1644.

"Experiments of Spiritual Life and Health, and their Preservatives," London, 1652. "This was written," says Mr. Williams, "in the thickest of the naked Indians of America, in their very wild houses, and by their barbarous fires." In the Dedication to Lady Vane (he was a guest of the Vanes when in England), he says: "Your favorable and christian respects to me; your godly and christian letters to me, so many thousand miles distant in America; and your many gracious demonstrations of an humble and christian spirit breathing in you, are a three-fold cord which have drawn these lines into your presence." Mr. Elton says, that after diligent inquiry, he is not aware that more than one copy of this work now exists.

Mr. Williams' oldest son, Providence, was born in 1638, "the first white male child born in the settlement." His son Daniel had a son named Roger, to whom he bequeathed his homestead, "provided he disturbed not his mother, Rebekah Williams, of her reasonable privilege and benefit in said dwelling house and premises during her natural life."

"It is believed that no portrait of Mr. Williams is in existence."

## WILLIAM WILLIAMS.

SIGNER OF THE DECLARATION OF INDEPENDENCE, 1776.\*

WILLIAM WILLIAMS, grandfather of William, was a native of Newton, Mass., graduated at Harvard College 1683, and for fifty-five years was pastor of the church in Hatfield, Mass. He was twice married, his second wife being the daughter of Rev. Solomon Stoddard, of Northampton.

Solomon, son of the preceding by his second wife, graduated at Harvard College in 1719, and for fifty-three years was pastor of the church in Lebanon, Conn. He was married to Mary Porter, of Hadley, by whom he had ten children.

William Williams, son of Solomon, was born at Lebanon, Conn., April 8, 1731; died there, August 2, 1811.

He graduated at Harvard College in 1751, and read theology under the direction of his father. He never entered the ministry, but took up mercantile pursuits.

He was Justice of the Peace; was connected with one branch or other of the State Legislature for nearly fifty years; was Delegate to the Continental Congress in 1776, and signed the Declaration of Independence; served again in Congress in 1783 and 1784.

"Dedicated to God in infancy, trained up in the nurture and admonition of the Lord, in 1757 he made a public profession of religion, and joined in full communion with the church. For more than forty years he sustained the office of a Deacon of the church, and has often been heard to say that he has received more comfort and consolation from religion in one hour, than from all other sources."

His wife was the daughter of Governor Trumbull.

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\* Sprague's "Annals of American Pulpit," v. 1; "Lives of the Signers," by Goodrich; "Discourse," by Rev. Zebulun Ely.

## THOMAS SCOTT WILLIAMS.

CHIEF-JUSTICE OF THE SUPREME COURT OF CONNECTICUT,  
1834-1847.\*

THOMAS SCOTT WILLIAMS was born in Wethersfield, Conn., January 26, 1777; died at Hartford, December 15, 1861.

"His parents were devotedly pious, and his ancestors, in long succession, were distinguished as among the friends and followers of Christ. He was the youngest but one of eleven children, all of whom were hopefully Christians and members of the church."

He graduated at Yale College in 1794, at the age of seventeen. Studying law, first at Litchfield, under Judge Reeve, then at Windham, under Chief-Justice Swift, he commenced practice in 1798 in Mansfield, and in 1803 established himself at Hartford.

He served for several sessions as Representative in the State Legislature; was Representative in Congress from 1817 to 1819; was appointed Chief-Justice in 1834, and was Mayor of Hartford from 1831 to 1835. He resigned his position as Chief-Justice in 1847, his term having expired by constitutional limitation.

Rev. Dr. Hawes thus notices the religious character and labors of Mr. Williams.

"He came forward into life with a fair, moral character. . . . He admitted the truths of the gospel in his understanding; but to their renewing power he was in his own view a stranger. In the winter and spring of 1834, it pleased God to shed down the gracious influences of his spirit, and a general attention was awakened to the concerns of the soul. Among the number who were moved to take up religion as a direct personal concern, were Judge Williams and his first wife, a woman of estimable character,

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"Discourse," by Rev. J. Hawes; Lanman; Boston *Recorder*.



but not then, as she believed, a Christian. The result was, that after long, earnest and anxious inquiry, they both came to a calm and settled hope in Christ, and accepted him by faith as their Saviour. In the course of the summer, they, with about sixty others, united with the church by a public profession of religion. . . .

“Mr. Williams entered the Sabbath School as a teacher, and instructed large numbers of young men in the elements of God’s truth and salvation. In 1836 he was elected a Deacon in the church. His natural modesty and self-distrust made him hesitate long before he accepted the appointment.

“He loved the house of God and its worship, and was always in his place, morning and afternoon. During all his professional life, before he became a member of the church, it was his custom, as I am told, to lay aside all professional and secular books, with newspapers and the like, as not suited to Sabbath day reading, and to take up some religious work, such, for example, as the *Christian Observer*, to occupy his time in the interim of public worship. After he professed religion, the Sabbath in his view assumed a still more sacred character.

“He rarely spoke disparagingly of any one, and never with a fault-finding, ill temper. He was much stricter and more unsparing in judging of himself than of others.

“To all the benevolent operations of the day, he was a large and constant contributor. Blest with an abundance of this world’s goods, he felt himself to be a steward of God, bound to use all in obedience to his will, and for the glory of his name.

“He lived by rule; every hour had its duty, and every duty its hour, and it was, in no small part, this habit of punctuality and order which enabled him to accomplish so great an amount of work in his day, both as a lawyer and as a Christian man.

“In a sermon at Saratoga, I was speaking of him as an example of the happy effects of a well-spent life. He is now, I said, in his eighty-fourth year, cheerful, healthy, active; found at the head of his Bible class every Sabbath morning.”

Mr. Williams’ name appears at the meeting of the American Board of Foreign Missions, held at Cincinnati, O., October, 1853. The reporter, speaking of the farewell meeting, says :

“Hon. T. S. Williams responded briefly to these addresses. He regarded it as a noble spectacle to see so many expatriating themselves, not for gold, but to do good. The world may call you enthusiastic, and sneer at you, but I give my testimony to the wisdom of your choice. And we will remember you! . . . God grant you prosperous voyages and great success among the heathen. In the name of the Board I bid you farewell, and I pledge you their sympathy and their prayers.”

Of Mr. Williams, Mrs. L. H. Sigourney wrote :

“Of charities that knew  
No stint or boundary, save the woes of man,  
He wished no mention made. But doubt ye not  
Their record is above.”

“’Tis not for pen and ink,  
Or the weak measures of the muse, to give  
Fit transcript of his virtues.”

## CHARLES KILBOURNE WILLIAMS.

GOVERNOR OF VERMONT, 1850-1852.\*

JOHN WILLIAMS, great-grandfather of Charles K., graduated at Harvard College in 1683, and was ordained to the Gospel ministry at Deerfield in 1688. The Indians came upon his home at Deerfield, murdered his wife and two children, and carried captive to Canada others of the family. Mr. Williams wrote a book giving an account of his captivity, which passed through several editions.

Warham Williams, grandfather of Charles K., was carried captive with his father to Canada when but four years old; graduated at Harvard College 1719; studied theology under Rev. Solomon Stoddard, of Northampton, was ordained minister of Watertown, West Precinct (now Waltham), in 1723.

Samuel Williams, father of the subject of this sketch, graduated at Harvard College in 1761; was ordained to the Gospel ministry at Bradford, 1765; served as Professor of Mathematics and Natural Philosophy at Harvard College from 1780 to 1786; afterwards removed to Vermont. In 1794, he published his "History of Vermont," in one volume, a second edition of which, in two volumes, was published in 1809.

Charles Kilbourne Williams was born at Cambridge, Mass., January 24, 1782; died at Rutland, Vt., March 9, 1853.

He graduated at Williams College in 1800, studied law at Rutland, Vt., in the office of Cephas Smith, Jr., and was admitted to the Bar in 1803. He was elected Judge of the Supreme Court of Vermont in 1822; became Chief-Justice in 1833, holding the office eleven years, and was Governor of the State from 1850 to 1852.

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\* Sprague's "Annals"; "Memorial Biographies," New England Historical Society, vol. 11.

“Mr. Williams was a member of the Episcopal Church in Rutland. In his family he always had daily morning and evening prayers, together with reading a chapter of the Bible—the Old Testament in the morning, and the New Testament in the evening. No secular paper was read on Sunday, which with him commenced at the going down of the sun on Saturday. Fast days with him were strictly days of abstinence, fasting and prayer.”

A full length portrait of Mr. Williams is in the Executive Chamber of the State Capitol, at Montpelier.

He was married April 24, 1817, at Castleton, Vt., to Lucy Green, daughter of Hon. Chauncy Langdon. They had nine children.

## SAMUEL WILLISTON.

SENATOR IN MASSACHUSETTS LEGISLATURE, 1842-1843.\*

REV. NOAH WILLISTON, grandfather of Samuel, resided at West Haven, Conn. He had four children, two sons, both of whom were ministers, and two daughters, both of whom became the wives of ministers. He lived to the age of seventy-seven.

Rev. Payson Williston, father of Samuel, graduated at Yale College, was installed the first minister of Easthampton, Mass., in 1789, resigned in 1833, and lived to the age of ninety-three. "His salary never amounted to \$300. He had, however, a settlement of £70, with which he bought a small farm of thirty-three acres. Here he worked in haying time, and a few hours a day at other seasons. His wife was Sarah, daughter of Rev. Nathan Birdseye, of Stratford, Conn., who lived to the age of one hundred and three. She was industrious and economical, a very Martha for household care, though not without Mary's part also in the one thing needful. A family of six children were born in that parsonage, and all but one, who died in childhood, were brought up and educated on that salary, with the help which they were taught to render to themselves and their parents."

Samuel Williston, third child of Payson and Sarah Williston, was born in Easthampton, June 17, 1795; died there, July 18, 1874.

His early years were spent in attendance at the district school, and in the occupations of the farm. The summer that he was fifteen, he worked at Westhampton at seven dollars a month.

He studied Latin, first with his father, then with Rev. Mr. Gould, of Southampton, and attended for a time at Phillips Acad-

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\* "Discourse," by W. S. Tyler.

emy at Andover. In making the journey to Andover, his father carried him one day's ride to Brookfield, where, according to the ministerial usages of the times, they lodged at the house of the pastor; and the remainder of the way he traveled partly on foot and partly by stage, with his effects tied up in a bundle. After leaving Andover he served as clerk, first in West Springfield, then in New York City, and in the spring of 1817 returned to his father's farm, where for four years he divided his time between agriculture and school teaching.

In the spring of 1822 he was married to Emily, daughter of Elnathan Graves, a farmer in Williamsburg, to whom he had been engaged three years. He brought his wife home to the house of his father, and the two families lived in harmony under the same roof for twenty-one years.

The mother of Mrs. Williston had been in the habit of making covered buttons for her own family, and a small surplus, which she sold. She herself took up the business on a somewhat larger scale. The first package which she made, she took to David Whitney, of Northampton, treasurer of the Hampshire County Missionary Society, as a contribution to the cause of missions; and President Humphrey, happening in about that time, became the purchaser. The second package was sent to Arthur Tappan, of New York, who immediately contracted for twenty-five gross at two dollars a gross.

Mr. Williston perceived the value of the enterprise, established agencies in the principal cities, and in time employed more than a thousand families in the business of making buttons. Subsequently, with other parties, he commenced the manufacture of buttons by machinery. Success attended him, and his prosperity continued for a long course of years. After he had passed the age of seventy, he entered upon an adventure which caused him the direct loss of half a million of money. Writing to a friend, he said: "My experience leads me to think that a man of seventy years should draw his business into a smaller compass rather than enlarge it."

He established in 1841 Williston Seminary, and founded in 1845 the Williston Professorship of Rhetoric and Oratory in Amherst College. It was estimated that the aggregate of his

charities in his lifetime exceeded a million dollars, and his will provided for the distribution of half a million more.

The four children of Mr. and Mrs. Williston all died in early childhood, and they adopted children of missionaries. A friend once congratulated him on his pecuniary success, and his reply was: "I would gladly give up every dollar, and begin life a poor man if I could only have back my children that I have lost."

Mr. Williston was a member of the Lower House of the Massachusetts Legislature in 1841, and a member of the Senate in 1842 and 1843.

He received careful Christian training, and was an early student of the Bible. He was taught the Assembly's Catechism, and not only repeated it to his parents at home, but according to the usage of the times, recited it in school every Saturday forenoon. He not only prayed in secret, but led the family devotions at his boarding place in Andover, before he cherished any hope of his personal interest in the salvation by Christ. In the year 1816 he passed through a mental struggle, involving conviction of sin. It was several months before he became clear in his belief that he was a Christian. He could point to no particular time as the beginning of his religious life. Light and peace gradually dawned upon his soul. Going to New York he became a member of Rev. Dr. Spring's church, and when he left the city, transferred his relation to the church under his father's care in Easthampton. He never traveled or visited, wrote letters or transacted any business on the Lord's Day. He once engaged passage to Europe, and expected to sail about the middle of the week. A violent storm caused delay. Sabbath morning came and the weather was fair. The captain and passengers desired to start. Mr. Williston refused to embark on the Lord's Day, although, according to usage, he was to forfeit his passage money. The captain, however, yielded to his convictions and convenience. They sailed Monday morning, and reached Liverpool in advance of all the vessels that sailed from New York on the previous Sunday. On the same principle, he chose to be left at a comfortless way station midway over the Alps, at midnight, on Saturday, rather than to continue his journey on the Sabbath. Besides his regular



hours of prayer, morning and evening, he had his special seasons of prayer and self-examination every week.

Owing to a weakness of the eyes, he was unable, during all his business and public life, to read his own correspondence, a newspaper, or even a chapter of the Bible. Till he had passed the prime of life, he used to rise at five, and breakfast at six.

## HENRY WILSON.

VICE-PRESIDENT OF THE UNITED STATES, 1873-1877.\*

WINTHROP COLBATH, father of Henry Wilson, a native of Farmington, N. H., "was a day laborer, engaged for many years in running a saw mill."

Henry Wilson was born in Farmington, N. H., February 16, 1812; died in Washington, D. C., November 22, 1875.

The following is an incident of his boyhood: Mrs. Eastman, sister of Hon. Levi Woodbury, seeing Henry pass her house one day, called him to her, gave him some clothes of which he was in need, and inquired if he knew how to read. "Yes, pretty well," he answered. "Come then, and see me at my house to-morrow," she replied. Early the next morning he presented himself, when she said to him, "I had intended to give a Testament to some good boy. You tell me you can read; now take this book and let me hear you." He read a chapter in the Testament. "Now carry the book home with you," said she, "read it entirely through, and you shall have it." After seven days he called again at Mrs. Eastman's house, and said to her that he had read the book from beginning to end. "It cannot be!" said Mrs. Eastman with surprise. "But let me try you." So, calling him to her side, she carefully examined him till she was fully satisfied that he had read the Testament entirely through, and fairly won the prize he coveted. Mr. Wilson publicly declared that the reading of this Testament, together with the subsequent examination, was the starting-point in his intellectual life.

In the summer of 1822 he was bound by indenture to a Mr. Knight, a farmer of the neighborhood, to serve him until the age

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\*Nason's "Life of Henry Wilson"; Lanman's "Biographical Annals"; *Zion's Herald*; *New York Independent*.



*Henry Wilson*



of twenty-one. By the terms of the indenture, he was to have one month's schooling in the winter, food and raiment, with six sheep and a yoke of oxen at the expiration of his time of service. He began in his new home the seventh day of August, when a little more than ten years old. As he increased in age, he handled the scythe in summer and cut timber in the forest in winter. In the mean time he occupied his leisure in cultivating his mind. Judge Whitehouse, of Farmington, lent him books, and directed him in his course of reading.

Having arrived at the age of twenty-one, by an act of the Legislature he had his name changed from Jeremiah Jones Colbath to Henry Wilson. This was done by the advice of the family he had lived with, and with the approval of his parents.

In December, 1833, he packed up his slender wardrobe, and set out on foot for the town of Natick. He had but little money and he resolved to make the journey with as little expense as possible. On the first day he traveled as far as Durham, where he obtained lodging with a farmer; the next night he reached Salisbury, on the Merrimac River, and the following morning visited Newburyport, where, to ease his blistered feet, he purchased for twenty-five cents a pair of slippers, in which he more comfortably pursued his way. Arriving at night at Saugus, he found entertainment in a private family. Rising early and paying twenty-five cents for his lodging he recommenced his journey.

At Natick he hired himself to Mr. William P. Legro, who agreed, for the consideration of five months labor, to teach him the art of making shoes. With his knife and hammer he set to work with several laborers in a little shop in the western part of the town to learn his trade; but, ere many days had passed, perceived that he had bargained away his time incautiously, and therefore he agreed with his employer, for the consideration of the sum of fifteen dollars, to release him from his obligation. At the end of seven weeks, he began working for himself. The first day after leaving Mr. Legro, he made eight pairs of shoes.

In 1835 the Natick Debating Society was formed and Mr. Wilson became a member. There was an old town library of about two hundred volumes, then in the keeping of Deacon William Coolidge. He and his wife were people of kind and generous na-

ture. Mr. Wilson prevailed on them to receive him as a boarder in their family. Here he found wise religious counsel and a happy home. With them he attended church and social meetings; by them he was treated as a son.

The toils of the day in the workshop and study at night had impaired his health, and rest and recreation became needful. In May, 1836, he took a journey to Washington, which proved the medicine which he required. It was during this visit to Washington that the evil of slavery took his notice, and from that day he planted himself against the institution.

On returning home, having then about \$700, he went to Stafford, N. H., and commenced study at the Academy of that place. In the spring of 1837 he commenced study at the Academy in Concord, under charge of Rev. T. P. B. Stone. While at Concord a gentleman in Farmington, to whom he had loaned his money, failed, and he was again penniless. At this crisis he found a friend in Mr. Avery, of Wolfsborough, who offered to board him on credit as long as he might wish to attend the Academy in that town. Here he spent the autumn of 1837. Returning to Natick, he taught school the ensuing winter. On finishing his school and paying off his debts, he had twelve dollars. He began the manufacture of shoes for the Southern market, and continued the business, except when public duties drew him away, for ten consecutive years.

In the Presidential campaign of 1840, when Mr. Harrison was the candidate of the Whig party, Mr. Wilson entered the field and made more than sixty speeches in the neighboring towns and cities. The general exclamation was, "How came this Natick shoemaker to know so much more than we do on National questions?" He spoke extemporaneously, but never without careful preparation. He would sometimes retire to Deacon Coolidge's old oak grove and there rehearse them to himself alone.

In 1840 Mr. Wilson was elected to the Legislature of Massachusetts, in which he served four years. He was then elected to the State Senate, serving here four years. In 1848 he became the proprietor and editor of the Boston *Republican*; in 1852 he was the Free Soil Candidate for Congress, but was defeated. In 1855 he was elected a Senator in Congress, and re-elected in

1859. From 1842 to 1851 he was actively connected with the Militia of Massachusetts as Major, Colonel and Brigadier-General. In 1861 he raised the Twenty-second Regiment of Massachusetts Volunteers, of which he became Colonel, and after joining the army of the Potomac, was made a member of General McClellan's Staff, on which he served until the meeting of Congress. In 1856 he was challenged by Preston Brooks, of South Carolina, for pronouncing his assault on Senator Sumner, "murderous, brutal, and cowardly;" but he replied that while believing in the right of self-defence, he declined the challenge, as duelling, in his opinion was a violation of law, and the relic of a barbarous age. He was again re-elected to the Senate for the term commencing in 1865 and ending in 1871. In 1872 he was elected Vice-President of the United States on the ticket with U. S. Grant.

Mr. Wilson's position on the Slavery question is unfolded in the following speech.

"The Senator from Indiana (Mr. Pettits) has made a long argument to-night to prove the inferiority of the African race. . . . I know men of that race who are quite equal in mental power to either the Senator or myself,—men who are scarcely inferior, in that respect, to any Senator upon this floor. But, sir, suppose the Senator from Indiana succeeds in establishing the inferiority of that despised race: is mental inferiority a valid reason for the perpetual oppression of a race? Is the mental, moral, or physical inferiority of a man a just cause of oppression in republican and Christian America? Sir, is this democracy? Is it Christianity? Democracy cares for the poor, the lowly, the humble. Democracy demands that the panoply of just and equal laws shall shield and protect the weakest of the sons of men. Sir, these are strange doctrines to hear uttered in the Senate of republican America, whose political institutions are based upon the fundamental idea 'that all men are created equal.' If the African race is inferior, this proud race of ours should educate and elevate it, and not deny to those who belong to it the rights of our common humanity."

"Although upright and honorable in his dealings with his fel-



low men, consistent in his walk and conversation, a regular attendant on the services of the sanctuary, and a supporter of the institutions of religion, Mr. Wilson did not, until the autumn of 1866, avow himself a follower of the Saviour. But, in a large assembly held in the Congregational Church in Natick on the 28th of October, he declared in a very touching address, that within a few past weeks he had come to a knowledge of his own personal salvation through the merits of the Redeemer."

Addressing a Christian Convention at Quincy, Mr. Wilson said :

"Christians should act from principle and deep conviction. They should forsake all that tempts others away from duty, should abandon all that will lead others astray. If a glass of wine leads the young to stumble, Christians should throw it away. If going to theatres leads others to wrong, Christians should keep away from theatres. If a Christian feels that his staying away from prayer meeting causes others to stay away, then he should go, even if he only expected to meet his God there." Alluding in this address, to the death of his son, an only child, Lieut.-Col. Henry Hamilton Wilson, which occurred at Austin, Texas, a short time previous, he said with much feeling, that he would give his life to-day if he had been able to say to his dear boy what he was now able to say to young men; and he begged of them, as they loved their parents, to love their Saviour also.

He made the following remarks at a Methodist camp-meeting :

"I feel unworthy to appear before you to speak in behalf of my Divine Master. I am thankful that I can say that I was able to confess the sins of a long and sinful life, and to receive forgiveness for the same. I am thankful that Christ Jesus died for sinners; rather should we say individually that he died for me. . . . The service of our Master includes our all, our property, our reputation, and our influence. . . . I once thought that a long course of preparation was necessary, before we could give ourselves to the service of God, but I have found out it is not so. We can do it at once, and we ought to do it now. God calls us now; let us give him our hearts now."

The appropriation for the Military Academy at West Point was

so amended, through the intervention of Senator Wilson, as to prohibit drills and parades on Sunday, and to make it the duty of the Chaplain to organize a class for biblical instruction, and give his whole attention to the religious welfare of the cadets.

“History of the Rise and Fall of the Slave Power in America,” by Henry Wilson, 3 vols., was published 1872-1877.

## EDWARD WINSLOW.

GOVERNOR OF PLYMOUTH COLONY, 1633, 1636, 1644.\*

EDWARD WINSLOW, oldest child of Edward and Magdalen, was born at Droitwich, Worcestershire, England, October 19, 1595; died at sea, near Hispaniola, May 8, 1655.

Records of St. Peter's Church, Droitwich, convey the following: "1595, October 20, baptized Edward, son of Edward Winslow, born the previous Friday."

During a season of travel in 1617, he made his way to Holland, whither the Pilgrims had gone. Here at Leyden, he concluded to abide for a time, and connected himself with Rev. Mr. Robinson's church.

In 1620 he embarked with the Pilgrims in the *Mayflower*, and on his arrival at Cape Cod, December 11, signed the memorable compact, his name standing third on the list.

He went to England as agent of the Colony, in the years 1623 and 1624; was chosen Governor of Plymouth Colony in 1633; re-elected in 1636 and 1644.

In the year 1637 he obtained a grant of a valuable tract of land at Green's Harbor, now Marshfield, where he established his home. This estate continued in the family until sold to Daniel Webster. The first cattle brought to Plymouth, a bull and three heifers, were shipped by him in 1624.

The conversion of the Indians to the Christian religion, was a work which engaged the energies and sympathies of Mr. Winslow. While in England he employed his influence with the members of

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\* "New England Historical and Genealogical Register," v. 4; Moore's "Governors of New Plymouth"; Hazard's "Historical Collections"; Young's "Chronicles of the Pilgrims."



*Joh Samson*



Parliament, to establish a corporation for furthering this design, and succeeded in the same, as the following will witness :

“ On July 19, 1649, it was enacted by authority of Parliament : that there be a corporation in England, consisting of sixteen persons, *viz.*, a President, Treasurer, and fourteen Assistants, . . . and be called by the name of the President and Society for the propagation of the Gospel in New England. . . . That a general collection be made in and through all the counties, cities, towns and parishes of England and Wales, for a contribution as foundation for so pious and great an undertaking. . . .”

A paper of interest from Mr. Winslow's pen has been copied from a volume in the British Museum. In this paper he tells the story of the departure from Leyden. “. . . We further sought the Lord by a public and solemn Fast, for his gracious guidance. And hereupon, we came to this resolution : that it was best for one part of the church to go at first, and the other to stay, *viz.*, the youngest and strongest part to go. Secondly, they that went should freely offer themselves. Thirdly, if the major part went, the pastor to go with them ; if not, the elder only. Fourthly, if the Lord should frown upon our proceedings, then those that went to return, and the brethren that remained still there, to assist and be helpful to them ; but if God should be pleased to favor them that went, then they also should endeavor to help over such as were poor, and ancient, and willing to come. . . . And when the ship was ready to carry us away, the brethren that stayed, having again solemnly sought the Lord with us and for us . . . feasted us that were to go, at our pastor's house, where we refreshed ourselves, after tears, with singing of psalms . . . there being many of the congregation very expert in music. It was the sweetest melody that ever mine ears heard. After this, they accompanied us to Delph's Haven, where we were to embark. . . . We gave them a volley of small shot and three pieces of ordnance ; and so lifting up our hands to each other, and our hearts for each other to the Lord our God, we departed, and found his presence with us in the midst of the manifold straits he carried us through.”

The character of Mr. Winslow has been thus described.

“ Possessing a sound and well disciplined mind, a pious heart,

and a happy address, he was eminently useful in mitigating the sufferings and promoting the welfare of the Pilgrims, who either on account of the respectability of his family, or the excellent qualities of his mind and heart, appear to have regarded him with more than ordinary respect, and with a confidence which was certainly never misplaced."

Mr. Winslow had four brothers, all of whom came to New England.

He was united in marriage, first, to Elizabeth, surname unknown, at Leyden, who died March 24, 1621, about three weeks after their arrival in New England. Second, on the 12th of May, 1621, about six weeks after the death of his first wife, to Susanna, widow of William White, who died two and a half months before, and mother of Peregrine, the first English child born in New England. "The condition of the Colony, and the situation of the parties, are offered as an excuse for a marriage so early after the death of their first partners." Mr. Winslow was the father of several children. Josiah, by the second wife, is the subject of the following sketch.



## JOSIAH WINSLOW.

GOVERNOR OF PLYMOUTH COLONY, 1673-1680.\*

JOSIAH WINSLOW, son of Governor Edward Winslow, was born at Marshfield, Mass., 1629; died there 1680.

For thirteen years he served as one of the Commissioners of the United Colonies, beginning 1658. He was elected Governor of Plymouth Colony in 1673, and held the office until his death in 1680.

Early in his administration as Governor, he made opposition to the prevailing persecution of the Quakers. For sympathy and assistance towards this sect, Isaac Robinson, son of Rev. John Robinson, and General Cudworth, had been disfranchised. Both of these gentlemen Mr. Winslow caused to be restored to their former positions.

The Governor's talent and energy were brought into service at the time of King Philip's war, as the following paper explains :

"At a meeting of the United Colonies in Boston by adjournment, November 2, 1675, the Commissioners unanimously agree to nominate and improve the Hon. Josiah Winslow, Governor of Plymouth Colony, Commander-in-chief over the united forces now to be raised. . . . It is agreed that the soldiers that come from Connecticut shall make their rendezvous at Norwich, Stonington, and New London; and those that come from Massachusetts, at Rehoboth, Providence and Warwick; where they are to be in readiness to observe the orders of their Commander-in-chief. . . . The Commissioners agree to commend to the several General Courts of the United Colonies, that they appoint the second day of December, being the fifth day of the week, to be observed and kept as a solemn day of prayer and humiliation. . . . The Commissioners further commend to the several General Courts of the Colonies, that care be

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\* "New England Historical Register," v. 4; Moore's "Governors of New Plymouth"; Thacher's "History of Plymouth"; Hazard's "Historical Collections"; Dean's "History of Scituate."

taken, that the soldiers sent on this expedition be men of strength, courage and activity, their arms well fixed and fit for service, that their clothing be in all respects strong and warm, suitable for the season; that they have provisions in their knapsacks for a week's march from their rendezvous, and supply in a Magazine, appointed for a more general service. Also that there be a meet number of able Ministers and Surgeons, provided and appointed for the expedition.

“THOMAS DANFORTH, President.”

Writing to Governor Leverett July 4, 1675, Mr. Winslow says: “My person, I hear, has been much threatened. I have about twenty men at my house, have sent away my wife and children to Salem, that I may be less encumbered; have flanked my house, and resolve to maintain it, as long as a man will stand by me.”

These were the days, when according to the Old Colony Records, it was “*Ordered by the Court*, that during the time of public danger, every one that comes to the meeting on the Lord's day bring his arms with him, and furnished with at least five charges of powder and shot, until further orders shall be given, under penalty of 2s. for every such default.”

And these are the days when their cause is made solid, by this instruction, given by the Commissioners to the General-in-chief, Mr. Winslow. “You are to see that the worship of God be kept up, and duly attended in the army, by daily prayer and invocation of His name, and preaching of His Word, as you have opportunity, and the Sabbath be not profaned, but that as much as in you lies, and the emergency of your service will admit, you take care it be duly sanctified, and your ministers respect it.”

Mr. Winslow was the first Governor born in New England. His salary was fifty pounds per annum. He lived on the homestead, afterwards the Webster estate, at Marshfield, and “his hospitality was not only generous, but according to the notions of the age, magnificent.”

Rev. William Witherell, of Scituate, wrote as follows, of the “thrice three times Honored Josiah Winslow:”

“Sound in the faith . . . he was a walking Christian, . . . whose life and conversation adorned Christ's Gospel. Some men talk like angels—yet like devils walk.”

He was united in marriage 1657, to Penelope, daughter of Herbert Pelham, by whom he had four children. His son Isaac was a member of his Majesty's Council more than twenty years, and his home was the family estate at Marshfield.

## JOHN WINTHROP.

GOVERNOR OF MASSACHUSETTS COLONY, 1637.\*

"ADAM WINTHROP, son of a worthy gentleman of the same name, was himself a worthy, discreet and learned gentleman, particularly eminent for skill in the law, nor without remark for love to the Gospel under the reign of King Henry VIII."

This Adam Winthrop had a son of the same name also, and this third Adam Winthrop was the father of John Winthrop of the present sketch, born at Groton, Suffolk County, England, January 12, 1587.

His early advantages were good, and he was bred to the law.

Converting his estate, yielding an annual income of six hundred or seven hundred pounds into money, he sailed from Yarmouth, April 7, 1630, and arrived at Salem, June 12.

The government was immediately transferred to him by Endicott, who for two years had been acting Governor by authority of the London Company. He was re-elected every year until 1634. In the election of 1637 he was again chosen Governor, was re-elected every year until 1640, was Governor again in 1642 and 1643, and from 1646 until his death, March 26, 1649.

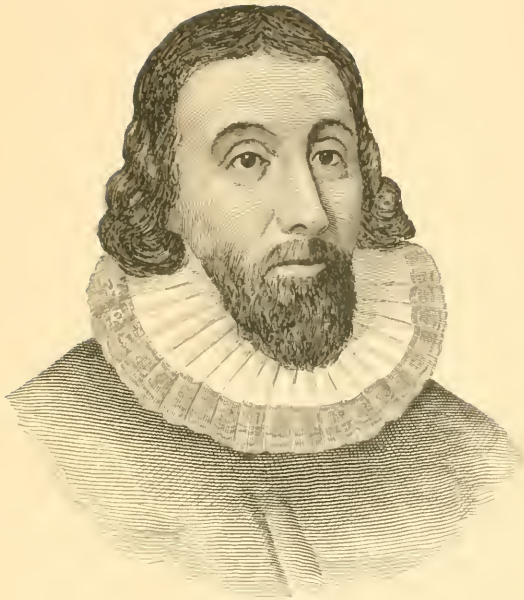
Mr. Winthrop speaks of his youth as wild and dissolute.

In his Journal he records :

"*May 23, 1613.* . . . I do resolve first to give myself, my life, my wit, my health, my wealth, to the service of my God and

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\* Mather's "Magnalia"; Appleton; "History of the Narragansett Church"; Winthrop's "Life and Letters of John Winthrop."



*Jo: Winthrop*



Saviour, who by giving himself for me, and to me, deserves whatsoever I am or can be, to be at his commandment, and for his glory.

“I will live where he appoints me.

“I will faithfully endeavor to discharge that calling which he shall appoint me unto.

“I will carefully avoid vain and needless expenses, that I may be the more liberal to good uses.

“I will so dispose of my family affairs, as my morning prayers and evening exercises be not omitted.

“I will have a special care of the good education of my children.

“I will banish profaneness from my family.

“I will diligently observe the Lord's Sabbath. . . .

“I will endeavor to have the morning free for private prayer, meditation and reading.”

On leaving the old country he with others signed a paper to the Church of England, which bore the following passage :

“We desire you would be pleased to take notice of the principals and body of our Company, as those who esteem it our honor to call the Church of England, from whence we rise, our dear Mother, . . . ever acknowledging that such hope and part as we have obtained in the common salvation, we have received in her bosom and sucked it from her breasts. We leave it not therefore as loathing that milk wherewith we were nourished there ; but, blessing God for the parentage and education, as members of the same body, shall always rejoice in her good. . . . Be pleased, therefore, reverend fathers and brethren, to help forward this work now in hand. . . . It is a usual and laudable exercise of your charity, to commend to the prayers of your congregations, the necessities and straits of your private neighbors ; do the like for a church springing out of your own bowels.”

Mr. Winthrop writes to his wife from aboard the *Arabella*, March 28, 1630, as follows :

“And now, my sweet soul, I must once again take my last farewell of thee in Old England. It goeth very near to my heart to



leave thee; but I know to whom I have committed thee, even to Him who loves thee much better than any husband can; who hath taken account of the hairs of thy head, and puts all thy tears in his bottle; who can, and (if it be for his glory) will, bring us together again with peace and comfort. Oh, how it refresheth my heart to think, that I shall yet again see thy sweet face in the land of the living!—that lovely countenance that I have so much delighted in, and behold with so great content. . . . Mondays and Fridays at five of the clock at night, we shall meet in spirit till we meet in person. Yet if all these hopes should fail, blessed be our God, that we are assured we shall meet one day, if not as husband and wife, yet in a better condition.

“Let that stay and comfort thine heart. . . . Therefore I will only take thee now and my sweet children in mine arms, and kiss and embrace you all, and so leave you with God.”

The following referring to magistrates and government, is from the pen of Mr. Winthrop:

“When you choose magistrates, you take them from among yourselves, men subject to like passions with yourselves. If you see our infirmities, reflect on your own, and you will not be so severe on ours. The covenant between us and you is, that we shall govern you, and judge your causes according to the laws of God and our best skill. As for our *skill*, you must run the hazard of it; and if there be an error, not in the will, but in the skill, it becomes you to bear it. Nor would I have you mistake in the point of your liberty. There is a liberty of corrupt nature, which is inconsistent with authority, impatient of restraint, the grand enemy of truth and peace, and all the ordinances of God are bent against it. But there is a civil, moral, federal liberty, which is the proper end and object of authority, a liberty for that only which is just and good. For this liberty you are to stand with your lives.”

Mr. Winthrop kept a journal of every important occurrence, from his first embarking for America in 1630, to the year 1644. A portion of this journal was published in 1790. Another portion deemed lost was found in 1816, and the complete work in two volumes was published in Boston in 1825.

A fine portrait of the Governor is preserved in the Senate Chamber at Boston. His residence was on the lot at the corner of Milk Street, a part of which was afterward taken for the Old South Church. He was four times married and had thirteen children. His son John became Governor of Connecticut and is the subject of the following sketch.

## JOHN WINTHROP, JR.

GOVERNOR OF RIVER CONNECTICUT, 1635; OF CONNECTICUT COLONY, 1665-1676.\*

JOHN WINTHROP, eldest son of John, was born in Groton, England, February 12, 1606; died in Boston, April 5, 1676.

He was educated at the University of Cambridge, and at Trinity College, Dublin. He then spent a year in travel, visiting France, Holland, Italy, Germany and Turkey.

In 1631 he came to New England, and was chosen a Magistrate of Massachusetts Colony, of which his father was Governor. In 1634 he went to England, and in 1635, returned with authority to settle a plantation at the mouth of Connecticut River.

The Connecticut Government, in its early history, involved three distinct branches of administration: Connecticut Colony, starting under John Haynes; New Haven Colony, starting under Theophilus Eaton; and taking into account the one year's administration of John Winthrop, Jr., at River Connecticut; the paper establishing his office reading as follows:

"Know all men by these presents, that we . . . in our own names, . . . do ordain and constitute John Winthrop, Esq., the younger, Governor of the River Connecticut, with the places adjoining thereunto, for and during the space of one whole year, after his arrival there, giving him from and under us, full power and authority, to do and execute any such lawful act and thing both in respect of the place and people, as also of the affairs we have or shall have there, as to the dignity or office of the Governor doth or may appertain.

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\* Winthrop's "Life and Letters of John Winthrop"; Hazard's "Historical Collections," v. 1; Trumbull's "History of Connecticut"; Barber's "Connecticut Historical Collections"; Appleton.



JOHN WENTWORTH



"In witness whereof, we have hereunto put our hands and seals, this 18th day of July, 1635.

"ARTHUR HASSELRIG.

"RICHARD SALTONSTALL.

"HENRY LAWRENCE.

"GEORGE FENWICK.

"HENRY DARLEY."

[Five seals appendant impressed in one large piece of wax.]

This English Company sent over men, ordnance, ammunition, and £2000 sterling. They gave instructions to Mr. Winthrop to "provide able men to the number of fifty at least, for making of fortifications and building of houses, first for their own present accommodation, and then such houses as may receive men of quality. . . . He shall also give a true and just account of all moneys and goods committed to his managing. . . . As this service will take him from his own employment, the Company do engage themselves to give him a just and due consideration for the same."

Mr. Winthrop erected a fort, built houses, and made a settlement according to instructions. One David Gardiner, an expert engineer, planned the fortifications, and was appointed Lieutenant of the fort.

The separate governments of Connecticut finally became one. In 1661 Mr. Winthrop was appointed agent of the Colony, to go to England and present a petition to King Charles II. Mr. Winthrop had an extraordinary ring, which had been given his grandfather by King Charles I., which he presented to the King. The petition of Connecticut was received with favor. A charter was granted April 20, 1662, which included the colony of New Haven within the limits of Connecticut. The New Haven government objected to union. After considerable trouble and difficulty the two colonies, at the general election, May 11, 1665, united in one; John Winthrop was chosen Governor, and was re-elected eleven years successively.

A letter from Mr. Winthrop to his father, dated London, August 21, 1629, contains the following :

"For the business of New England, I can say no other thing, but that I believe confidently, that the whole disposition thereof

is of the Lord, who disposeth all alterations, by his blessed will, to his own glory and the good of his ; and, therefore, do assure myself, that all things shall work together for the best therein. And for myself, I have seen so much of the variety of the world, that I esteem no more of the diversities of countries, than as so many inns, whereof the traveler that hath lodged in the best, or in the worst, findeth no difference, when he cometh to his journey's end, and I shall call that my country, where I may most glorify God, and enjoy the presence of my dearest friends. Therefore, herein I submit myself to God's will and yours, and with your leave do dedicate myself (laying by all desire of other employments whatsoever) to the service of God and the company herein, with the whole endeavors, both of body and mind.

“The conclusions which you sent down, I showed my uncle and aunt, who liked them well. I think they are unanswerable ; and it cannot but be a prosperous action, which is so well allowed by the judgment of God's prophets, undertaken by so religious and wise worthies of Israel, and indented to God's glory in so special a service.”

Mr. Winthrop was skilled in chemistry and medicine, and in the dearth of medical practitioners in the colony his advice was widely sought. Thacher speaks of him as an eminent physician, and Daniel Neal says that his closet was always furnished with the best medicines, which he charitably distributed to such of his poor neighbors as had need of them.

Concerning John Winthrop, Jr., it was the beautiful testimony of his own father that “God gave him favor in the eyes of all with whom he had to do.”

His son, Fitz John, was Governor of Connecticut from 1698 till his death in 1707.







*Wm. West* *Attor. Gen. U.S.*  
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## WILLIAM WIRT.

ATTORNEY-GENERAL OF THE UNITED STATES, 1817-1829.\*

JACOB WIRT, father of William, was from Switzerland; his mother, Henrietta, was a German. Jacob, with his brother Jasper, some years before the war of the Revolution, settled in Bladensburg, Md. Here he kept a tavern, and received rents accruing from a few village lots. He had six children, three sons and three daughters.

William Wirt, youngest child of Jacob, was born in Bladensburg, Md., November 8, 1772; died in Baltimore, February 18, 1834.

Left an orphan when eight years old, he passed into the family and guardianship of his uncle, Jasper Wirt, who, as well as his wife, was a Swiss by birth. Mr. Wirt always spoke of his aunt as having a cast of character worthy of the land of William Tell. She was tall, of large frame, and fair complexion; was very religious, and a great reader of pious books. She had an old folio German Bible, with brass clasps. A thunder-storm came up one evening, and the aunt got down her Bible, and began to read aloud. One flash struck a tree in the yard. One and another started from their chairs for the darkest corners of the room. The aunt alone remained firm in her seat, and noticed the peal in no other way than by the increased energy of her voice.

Mr. Wirt in his autobiography, speaks of his school days: "The school-house was across the street, at the farther corner of the opposite square. The schoolmaster was Elisha Crown, an Englishman, middle-sized, stoop shouldered, spare, and of dark complexion. He wore a suit of blue, black horn buttons, silver

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\*"Memoirs of William Wirt," by Kennedy, vols. 1 and 2; "Letters of a British Spy;" Augusta [Ga.] *Sentinel*.

shoe buckles, an old fashioned cock and pinch hat. In 1779, I was sent to an academy in Georgetown kept by Mr. Rogers. I was placed at boarding with Mr. Schoolfield, a Quaker, who occupied a small house of hewn logs. He was a well-set, square-built, honest-faced, and honest-hearted Quaker—his wife one of the best of creation. From Georgetown I went to a classical school in Charles County, Maryland, kept by one Hatch Dent. I was boarded with a widow lady by the name of Love. She had three maiden daughters, the eldest verging on forty, and the youngest, perhaps, twenty-eight. Nancy was a round, plump, jolly old maid, the weaver of the family, and used to take snuff. Sally presided over the dairy, was somewhere about thirty, with good humored countenance and with one of the kindest hearts that beat in the bosom of her kind sex. She was fond of me, banquetted me on milk and cream to my heart's content, admired my songs, and sang herself. The youngest was the knitter and seamstress of the household, of sweet disposition, with a weak but kindly voice." [Of Mr. Wirt's acquaintance with a particular friend, while boarding at Mrs. Love's.] "Peggy Reeder was the only child of her parents,—about my own age, and very beautiful. We fell exceedingly in love with each other. She was accustomed to make long visits to her Aunt Love, and no two lovers, however romantic, were ever more happy than we. As for school, Mr. Dent was a most excellent man, a sincere Christian, and, I presume, a good teacher—for I was too young to judge, and, in fact, much too young for a Latin school. In 1783 I was removed from Mr. Dent's school to that of the Rev. James Hunt, the Presbyterian minister in Montgomery County." [Turning from his Autobiography to the pages of the historian:] "At this school he remained till it was broken up in 1787; was instructed in the Latin and Greek classics, Arithmetic, Trigonometry, Surveying, and the first six books of Euclid. During the last two years of the time he boarded with Mr. Hunt."

Mr. Wirt served as a private tutor a year and a half, studied law, was admitted to the Bar in 1792, commenced practice at Culpepper, Va., and afterwards removed to Richmond.

In 1816, he was appointed by President Madison United States Attorney for the District of Virginia; in 1817 was appointed

Attorney-General of the United States, and held the office until 1829, after which he removed to Baltimore.

He published in 1803, in the *Richmond Argus*, "Letters of a British Spy," which were afterwards issued in book form, the tenth edition of which was issued by Harper & Brothers in 1841. In 1804, he commenced his "Life and Character of Patrick Henry," which after various difficulties was completed in 1817.

The following are extracts from "Letters of a British Spy," dated Richmond :

"Richmond occupies a picturesque situation. . . . The town dispersed over hills, the river descending and obstructed by islands, trees and rocks, among which it tumbles and foams, constituting what are called the falls ; the same river at the lower end of the town, bending at right angles to the south, . . . on the opposite side the town of Manchester, built on a hill, which, sloping to the river, opens the whole town to the view, interspersed as it is, with flourishing poplars, and surrounded to a great distance by green plains and stately woods—all these objects, falling at once under the eye, constitute, by far, the most animated landscape that I have ever seen. . . . Adieu for the present."

"Almost every day, some new evidence presents itself in support of the Abbe Raynal's opinion, that this Continent was once covered by the Ocean, from which it has gradually emerged. . . . During the last spring, a gentleman in the neighborhood of Williamsburg, about sixty miles below this place, in digging a ditch on his farm, discovered, about four or five feet below the surface of the earth, a considerable portion of the skeleton of a whale. The spot on which this skeleton was found, lies about two miles from the nearest shore of James river, and fifty or sixty from the Atlantic Ocean. . . . In digging wells, lately in this town, the teeth of sharks were found from sixty to ninety or a hundred feet below the surface of the earth. . . . From this place for eighty miles to the westward, the ascent of the country is very gradual ; to, and even up the Blue Ridge, marine shells and other phenomena are found, which demonstrate that that country too has been visited by the Ocean. . . . Adieu, my dear S., for the present. May the light of Heaven continue to shine around you."

"You inquire into the state of your favorite art in Virginia. Eloquence, my dear S., has few successful votaries here. . . . What is the charm by which the orator binds the senses of his audience; by which he attunes and touches and sweeps the human lyre, with the resistless sway and master hand of a Timotheus? Is not the whole mystery comprehended in one word,—*Sympathy*? . . . If there be not something of this secret intercourse from spirit to spirit, how does it happen that one speaker shall gradually invade and benumb all the faculties of my soul as if I were handling a torpedo; while another shall awaken and arouse me, like the clangor of the martial trumpet? . . . On the subject of Virginia eloquence, you shall hear further from me. In the mean time, adieu, my S., my friend, my father."

Mr. Wirt was married, first, to Mildred Gilman; second, to Elizabeth Gamble, by whom he had children.

He writes to his wife from Washington, November 13, 1817: "The die is cast, I have accepted the office. [United States Attorney-General.] . . . I cannot yet say when I will return. I write this with flying fingers, having just returned from a consultation with the President, and finding the mail hour arriving. So, love and kisses to our blessed children; and may God of his infinite mercy follow with his blessing what I have done for them in this decision. Your own

"WM. WIRT."

To his daughter, Mrs. Laura Randall, he writes from Washington, September 9, 1827: "It would only afflict you to depict the desolation of the house since you left us. Your mother has not been down into company since, and every memorial of you puts her again into tears. *My* grief shows itself by keeping me continually in a bad humor—fretting at everything without any adequate cause. We miss you at every turn . . . the piano misses you. You have been remembered in our family prayers, this morning, my dear child, and we have united in calling down upon you the protection and choicest blessings of heaven. . . .

"Your affectionate father,

"WM. WIRT."

He writes to Judge Carr from Richmond: "Now for Patrick Henry. I have delved on to my one hundred and seventh page;

up-hill all the way, and heavy work. . . . It is much the most oppressive literary enterprise that ever I embarked in, and I begin to apprehend that I shall never debark from it without 'rattling ropes and rending sails.' I write in a storm, and a worse tempest I fear will follow its publication."

To the same from Baltimore, March 23, 1831: "I have had such a winter as I never had before. Heavy cases to argue, with a broken heart and exhausted strength. . . . There is a better world of which I have thought too little. To that world she is gone, and thither my affections have followed her. This was Heaven's design. I see and feel it as distinctly as if an angel had revealed it. . . . She was my companion, my librarian, my clerk. My papers now bear her endorsement. She pursued her studies in my office, by my side—sat with me, walked with me, never left me but to go and sit with her mother. We knew all her intelligence, all her fine and delicate sensibility. . . . She was all love, and loved all God's creation, even the animals, trees and plants. She loved her God and Saviour with an angel's love. . . ."

The religious character of Mr. Wirt is further revealed in passages from his writings, in the testimony of his biographer, and in the testimony of his daughter concerning his last illness.

"I bought the other day," he says in a letter to his wife,—“a copy of Watts' Psalms and Hymns. Do you know that I never think of this man, without such emotions as no other human being ever inspires me with? . . . He was a rapt soul, and I never feel my own worthlessness half so forcibly as when I read his compositions and compare my spirit with his."

In the season of affliction he writes: "I want only my blessed Saviour's assurance of pardon and acceptance to be at peace. I wish to find no rest short of rest in Him. I have no taste now for worldly business. I go to it reluctantly. I would keep company only with my Saviour and the Holy Book. I dread the world,—the strife and contention and emulation of the Bar; yet I will do my duty—this is part of my religion."

Says his biographer: "His favorite authors were Hooker, Baxter, Watts, Faber, Flavel, Robert Hall, Doddridge, and Jay. Of Baxter, he says, in a letter to his daughter: 'I took up the



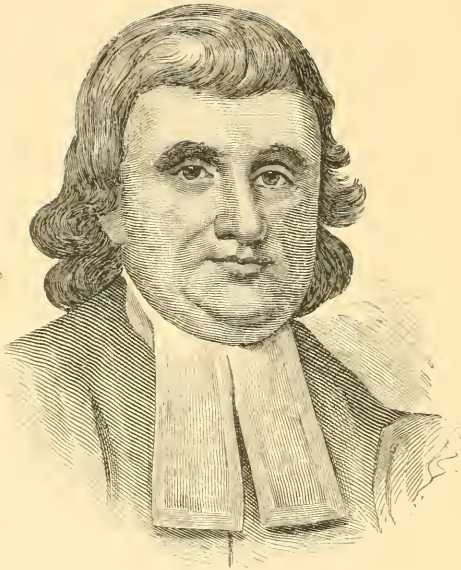
“Saint’s Rest” lately, and found it like an old sandalwood box, as fresh and fragrant as if it had just been made, although it has been exhaling its odor for an hundred and eighty years.’ He took great interest in the Missionary labors of the churches, in Sunday Schools, in the success of the Bible Societies, was himself President of the State Bible Society of Maryland.”

The following is an extract referring to Mr. Wirt’s last Sunday, taken from a letter penned by his third daughter to her Aunt, from Washington February 22, 1837, and given in the *Augusta [Ga.] Sentinel*: “He whom we loved, and whom the Lord loved (precious thought) was a picture of renovated health on the morning of Sunday, the 9th inst. On the previous evening, he had been preparing himself for an argument on the following Monday, in a very important case, and had been in the Capitol Library examining authorities. Directly after breakfast, on Sunday, he assembled us as usual, in his chamber, for family prayers. . . . He prayed for the extension of the Redeemer’s kingdom; for his children, present and absent; for his enemies, if he had any; for his friends; and for those who had not yet been brought to know and love, and serve the Saviour.” [He attended service at the Capitol, and remarked at its close to a gentleman near, concerning the preacher, “He is a great favorite of mine and goes straight to my heart.” He went to his room, not feeling well, and did not again go out. In the course of his sickness he uttered, “Thy will, O God, thy holy will be done.”]

Says a contemporary: “If a mind stored with all the learning appropriate to the profession of the law; if a spirit imbued with the sensibilities of a lofty patriotism; if brilliant imagination, discerning intellect and sound judgment, vivified with an elocution copious without redundance, and select without affectation;—if all these, united with a sportive vein of humor, and an inoffensive temper, are the qualities suitable for an Attorney-General of the United States,—in him they were all eminently combined.”

He was remarked for his personal beauty, with strongly defined features, tall figure, ample chest, and erect carriage. As a speaker, he was graceful in gesture, and his voice was musical.





*Geo Witherspoon*

## JOHN WITHERSPOON.

SIGNER OF THE DECLARATION OF INDEPENDENCE, 1776.\*

JAMES WITHERSPOON, father of John, was minister of the parish of Yester, in Scotland, fourteen miles east of Edinburgh. "He was a worthy man, eminent not only for piety, but for literature, and for a habit of extreme accuracy in all his writings and discourses." His wife was a lineal descendant of John Knox, whose prayers Mary Queen of Scots considered more to be feared than an army of ten thousand men.

John Witherspoon was born in the parish of Yester, Haddingtonshire, Scotland, February 5, 1722; died near Princeton, N. J., September 15, 1794.

He received his education at the University of Edinburgh, and was ordained pastor of the church at Beith in the west of Scotland. From Beith he accepted a call to Paisley, a town celebrated for its manufactures. Here he labored in the work of the Lord with uncommon success. While at Paisley he received invitations from Dublin, Rotterdam and Dundee. These he declined, and also in the first instance the invitation of the Trustees of the College of New Jersey in America. On a second application he accepted the Presidency of this institution. In his closing discourse to the people of Paisley, he said: "Desire a faithful minister. You ought not to wish for one that will flatter you. According to the excellent remark of Bishop Burnet: 'That is not the best sermon that makes the hearers go away talking to one another, and praising the speaker; but that which makes them go away thoughtful, and serious, and hastening to be alone!'" The

\* "Witherspoon's Works," Edinburgh edition, 1804; Sprague's "Annals"; Boston *Recorder*; Hageman's "History of Princeton"; Goodrich's "Lives of the Signers."

only further request I have to make to you is, that you would give to me, and my family, an interest in your prayers. Intreat of God that we may be preserved from perils and dangers, and carried to the place of our destination in safety: and that I may be assisted of Him in every future duty." The *Boston Chronicle* of May 9, 1768, gives the following item: "A passenger in the *Captain Smith* informs us that the Rev. Dr. Witherspoon, chosen President of New Jersey College, had preached his farewell sermon to his congregation at Paisley, had sold off all his household furniture, and was soon to proceed for New York or Philadelphia."

Mr. Witherspoon was inaugurated President of New Jersey College, August 17, 1768, and on assuming his duties delivered an Inaugural Address in Latin on the theme, "Union of Piety and Science." He brought with him from Europe three hundred choice volumes as a donation to the college. In connection with his duties as President, he sustained the office of Pastor to the church and congregation of Princeton, preaching twice on the Sabbath and doing pastoral work. "In the third and fourth years of his Presidency, a remarkable revival of religion took place among his pupils, in which a considerable number, who subsequently occupied high places in both Church and State were supposed to have a share."

At the commencement of the Revolution, he espoused the American cause. He was a member of the first Constitutional Convention of New Jersey in 1776; was a Signer of the Declaration of Independence; was Delegate to the Continental Congress from 1776 to 1782, and signed the Articles of Confederation.

On the morning of July 4, 1776, when the committee appointed to draft the Declaration of Independence made their report through their chairman, Thomas Jefferson, the House paused—hesitated. To sign that Instrument was to sever themselves from the mercy of Great Britain. At this crisis, Mr. Witherspoon arose and said: "There is a tide in the affairs of men. That Instrument upon your table should be subscribed this very morning, by every pen in the House. Although these gray hairs must soon descend into the sepulchre, I would infinitely rather they should descend thither by the hand of the public executioner,

than desert at this crisis the sacred cause of my country." He took his seat; and forthwith the Declaration was signed by every member present.

During the seven years of his connection with Congress, he was seldom absent from his seat, and never allowed personal considerations to prevent his attention to official duties. His speeches were usually carefully composed and committed to memory. On the Sabbath he occupied some pulpit as occasion called. A single defect in his oratory has been noted, "the lowness of his voice when he began." He affirmed that the nature of his voice required this gradual increase of its volume, to prevent its failure altogether.

On the surrender of the British Army to General Gates, at Saratoga, the messenger dispatched to convey the news to Congress proceeded so leisurely, that the intelligence reached Philadelphia three days before his arrival. Congress as usual was about to bestow some mark of esteem upon the person bearing so important intelligence, and suggested the gift of an elegant sword. Mr. Witherspoon arose, and begged leave to amend the motion, by substituting for an elegant sword, *a pair of golden spurs*.

During the war, the exercises of the college were, for a time, suspended, and the college edifice was occupied by troops. The President's statesmanship and patriotism gave new celebrity to the institution. His administration extended through twenty-six years, and during that period 469 men were graduated, of whom 114 became ministers of the Gospel.

Mr. Witherspoon published in 1753, "Ecclesiastical Characteristics, or the Arcana of Church Policy," aimed at certain principles and practices which then prevailed in the Church of Scotland, which passed to the fifth edition within ten years; in 1756, "Essay on Justification;" in 1757, "Serious Inquiry into the Nature and Effects of the Stage." His entire Works containing Essays, Sermons, Lectures on Moral Philosophy, Eloquence and Divinity, Speeches in the American Congress, etc., were published in Edinburgh in nine volumes, 12mo, in 1804. The Philadelphia edition was published in three volumes, 8vo.

The following are passages from a Fast Day Sermon preached at Princeton, May 17, 1776: "I would take the opportunity on

this occasion, and from this subject, to press every hearer to a sincere concern for his own soul's salvation. I do not blame your ardor in preparing for the resolute defence of your temporal rights; but consider, I beseech you, the truly infinite importance of the salvation of your souls. Is your state on earth for a few fleeting years of so much moment? And is it of less moment what shall be your state through endless ages? Have you assembled together willingly to hear what shall be said on public affairs, and to join in imploring the blessing of God on the counsels and arms of the United Colonies, and can you be unconcerned what shall become of you forever, when all the monuments of human greatness shall be laid in ashes. . . ." Again: "If your cause is just, you may look with confidence to the Lord, and intreat him to plead it as his own. You are all my witnesses, that this is the first time of my introducing any political subject into the pulpit. At this season, however, it is not only lawful but necessary, and I willingly embrace the opportunity of declaring my opinion, without any hesitation, that the cause in which America is now in arms, is the cause of justice, of liberty, and of human nature. . . . There is not a single instance in history, in which civil liberty was lost, and religious liberty preserved entire."

A Discourse on "Religious Education of Children," preached in New York to a numerous audience on the evening of the second Sabbath in May, 1789, has the following: "Be early and diligent in instruction. . . . Let not the devil and the world be too far beforehand with you, in possessing their fancy, engaging their affections, and misleading their judgment. Is it a fable, or do I speak truth when I say, many children learn to swear before they learn to pray?"

"Serious Inquiry into the Nature and Effects of the Stage," has the following: [Speaking of recreations.] "Their excellence consists in their being, not only a pleasant, but an easy exercise of the intellectual powers. Now it is plain that dramatic representations fix the attention so deeply, and interest the affections so strongly, that, in a little time, they fatigue the mind. . . . There are many serious and useful occupations, in which men will continue longer, without exhausting the spirits, than in attending the theater. . . . No man who has made the trial, can deliberately



and with a good conscience affirm, that attending plays has added strength to his mind and warmth to his affections, in the duties of devotion ; that it has made him more able and willing to exert his intellectual powers in the graver and more important offices of the Christian life ; nay, or ever made him more diligent and active in the business of civil life."

In a notice of Mr. Witherspoon that appeared in the *Edinburgh Christian Instructor* of October, 1829, this statement appears : " Few men were ever more anxious, by a solid, righteous and pious life, to adorn the doctrine of the Gospel. Beside the daily devotions of the closet and the family, he regularly set apart with his household the last day of every year, for fasting, humiliation, and prayer. He was also in the practice of spending days in secret exercises of this kind, as occasions required."

Mr. Witherspoon was married in Scotland to Elizabeth, daughter of Robert Montgomery, " a person of distinguished piety, amiable temper, and fine social and domestic habits." She was the mother of ten children, all of whom were born in Scotland ; only five of these, three sons and two daughters, survived to accompany their parents to America. James, the eldest son, graduated at Princeton College in the class of 1770, was Aid to General Nash in the Revolution, and lost his life in the battle of Germantown. John, the second son, graduated in the class of 1773, and practiced medicine in South Carolina. David, the youngest, graduated in 1774, and practiced law in Newberne, N. C. Anna was married to Rev. Dr. Smith, the successor of Mr. Witherspoon in the Presidency of the College. Frances was married to Dr. David Ramsay, the historian of South Carolina. She died in 1811, and the memoirs of her life were published in a volume by her husband. Mrs. Witherspoon, wife of President Witherspoon, died in the autumn of 1789 ; and in eighteen months after, he married the widow of Dr. Dill, of Philadelphia, a lady forty-five years younger than himself. By this marriage he had two daughters. " It is a somewhat singular fact, that, previous to his marriage in Scotland, he addressed an intelligent and excellent young lady of Edinburgh, who rejected his proposals ; and yet not only a warm friendship, but a most interesting correspondence, was kept up between them till the close of his life."

The degree of Doctor of Divinity was conferred upon Mr. Witherspoon in 1764, by the University of Aberdeen ; and the degree of Doctor of Laws, in 1785, by Yale College. During his later years, he suffered pecuniary embarrassment, in consequence of imprudent purchases in Vermont lands.

## ROGER WOLCOTT.

GOVERNOR OF CONNECTICUT, 1751-1754.\*

HENRY WOLCOTT, grandfather of Roger, was born in 1578; resided in Tolland, Somersetshire, England; held an estate worth five hundred pounds sterling per annum; adopted the principles of the sect of the Independents; visited America in 1628; returned to England, and in 1630 brought over his family and settled at Dorchester, Mass. Having sold the largest portion of his English estate, he undertook the settlement of Windsor, Conn. A company of about one hundred men, women, and children, gathered from Dorchester and other towns, made the journey through the wilderness to Windsor in the summer of 1636, and "they prayed and sang as they marched along." Mr. Wolcott was delegate from Windsor to the first General Assembly held at Hartford in 1639, and was annually elected to the assembly or the magistracy, till his death in 1655. He enjoyed the ministry of Rev. Mr. Warham, who came from England in 1630, and was the first pastor of Windsor. His wife was Elizabeth Saunders. Their eldest son, named Henry, succeeded to the principal part of the estate.

Simon, youngest son of Henry Wolcott, senior, was a farmer in Windsor; married Martha Pitkin, "a lady of bright natural parts, and well improved by a good education in the city of London." They had a numerous issue.

Roger Wolcott, youngest child of Simon and Martha, was born at Windsor, January 4, 1679; died at East Windsor, May 17, 1767.

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\* "New England Historical and Genealogical Register," vols. 4 and 26; Sprague's "Annals"; "Discourse," by Rev. Joseph Perry.

Concerning his educational advantages, Rev. Joseph Perry says : " Though he was of such an honorable extract, yet his parents being in an infant country, and a place destitute both of a minister and schoolmaster, and having had their estate ruined by the Indians, it can't be thought they were under advantage to give their children much of an education. . . . I have heard him say he never was a member of a school a day in his life."

At twelve years of age he was put out as an apprentice, serving until twenty-one. He then set up for himself, without patrimony worth mentioning, on the east side of the river, called now East Windsor. Here, " by the blessing of God on his frugality and industry, he acquired and left to his heirs a plentiful fortune for this country."

" His neighbors and townsmen improved him in the business of the town, and at length elected him as their Representative at the General Assembly. He became member of the Council ; Judge of the Superior Court ; and was Governor of the State from 1751 to 1754."

Says Mr. Wolcott's pastor, in charge of Second Church in Windsor : " I am verily persuaded in a judgment of charity, that added to all his worldly greatness, he was truly a good man. He was not only free from all scandal through his whole life, but he exhibited the graces of the Christian temper. He was a member of this church for a great many years, a steady professor of the Christian name. He rendered to Cæsar the things that are Cæsar's, and to God the things that are God's. He was one of your praying rulers ; had the grace as well as the gift of prayer."

Mr. Wolcott married Sarah Drake, of Windsor, by whom he had fifteen children, sons and daughters. Oliver, the youngest, was a Brigadier-General during the war of the Revolution ; member of the Continental Congress ; Signer of the Declaration of Independence ; and Governor of Connecticut. He married Laura Collins, of Guilford, and had four children, two sons and two daughters. His son Oliver, in 1817 was elected Governor of Connecticut, the third of his family in lineal descent who attained that honor ; was re-elected ten years successively. He married Elizabeth, only daughter of John Stoughton, of Windsor, by whom he had several children.

## GEORGE WYLLIS.

GOVERNOR OF CONNECTICUT, 1642.\*

GEORGE WYLLIS was born in Fenny Compton, Warwick County, England, about 1570; died in Hartford, Conn., March 9, 1645.

He was liberally educated, and held property at Knapton, worth £500 a year. He espoused the cause of the Puritans, and in 1636 sent over William Gibbons, the steward of his house, with twenty men to prepare him a seat at Hartford. They purchased and took possession of a fine tract of land, and erected buildings. In 1638, he came over with his household.

He was a Framer of the Constitution of 1639; was that year chosen into the Magistracy; in 1641 was chosen Deputy Governor; and in 1642 was made Governor of the Colony.

Samuel, son of Governor Wyllis, graduated at Harvard College in 1653, and the following year was chosen a Magistrate for Connecticut. He married a daughter of Governor Haynes. "In his manuscripts, he describes the excellent examples which their parents had exhibited, and the pious pains they employed in their education, teaching them, from childhood, to pray in secret, to venerate the Sabbath, and the Divine Word, and to attend all Christian institutions and duties. After bearing testimony to the advantages of such an education, and to the comfort they had experienced in the duties in which they had been educated, he warmly recommends them to his children, and their posterity."

The family is ancient, and may be traced back to the reign of Edward the Fourth. For more than a century and a half, it was represented in the government of Connecticut.

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\* Trumbull's "History of Connecticut;" Appleton.

## GEORGE YEARDLEY.

GOVERNOR OF VIRGINIA, 1619-1621.\*

GEORGE YEARDLEY, brother of Ralph Yeardley, a London apothecary, was born in England about 1580; died in Virginia, November, 1627.

He made his first visit to the Virginia Colony in the year 1610, "as one of Lord Delaware's Captains," arriving in the *Deliverance* at Jamestown.

He was appointed Governor of the Colony in 1618, and entered upon his duties in 1619. History records that "he was a good man, that his sympathies were supposed to be with the Puritan party."

His appointment as Governor was noticed by Sir Philip Mainwaring, in a letter to the Earl of Arundel, dated November 22, 1618: "This morning the King knighted the new Governor of Virginia, Sir George Yeardley, who upon a long discourse with the King doth prove very understanding. Amongst many other things, he told the King that the people of that country do believe in the resurrection of the body, and that when the body dies, the soul goes into certain fair, pleasant fields, there to solace itself until the end of the world, and then the soul is to return to the body again, and live both together happily and perpetually. Hereupon the King inferred that the Gospel must have been heretofore known in that country, though it be lost and this fragment only remains."

It was provided by the London Company that there should be an Annual General Assembly, to be composed of the Governor and Council, and two Burgesses from each plantation, to be freely

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\* "Virginia Company of London," by Neill; "Virginia Carolorum," by Neill.

elected by the inhabitants thereof. The first legislative assembly ever held within the limits of the United States, was convoked by Governor Yeardley, and met within the church at Jamestown July 30, 1619, the proceedings being opened with prayer by Rev. Mr. Buck. On Monday, the second of August, several enactments were passed, among them the following :

Against drunkenness : it was decreed that any person found drunk for the first time, was to be reprov'd privately, by the minister ; the second time, publicly ; the third time, to lie in boltes twelve hours, and pay a fine ; and if he still persisted, to be subjected to such severe punishment as the Governor and Council should deem proper.

Against excessive apparel : that every man be assessed in the church in behalf of public contributions ; if he be unmarried, according to his own apparel ; if he be married, according to his own and his wife's, or either of their apparel.

For laying a surer foundation for the conversion of the Indians to the Christian religion : it was ordered that each town, city, borough, and particular plantation, do obtain unto themselves by just means, a certain number of the natives' children, to be educated by them, in true religion and a civil course of life ; of which children, the most towardly boys, in wit and graces of nature, to be brought up by them in the first elements of literature, so as to be fitted for the College intended for them, that from thence they may be sent to that work of conversion.

The commission of Governor Yeardley expired in November, 1621. He declined its renewal, as he had so long a time attended wholly upon the public service.

He was succeeded by Francis Wyatt, "well reputed of in respect of his parentage, good education, integrity of life, and fair fortunes."

The father of Governor Wyatt died in September, 1625, and he asked permission to return to England, which was granted.

George Yeardley was again commissioned, the paper bearing date March 4, 1626 : ". . . Know ye, that we, . . . reposing assured trust and confidence in the understanding, care, fidelity, experience, and circumspection, of you, George Yeardley, . . .



have nominated and assigned, and by these presents do nominate and assign, you, . . . to be the present Governor . . . in Virginia." Being in England at the time of his appointment, he sailed in the ship *Ann*, and again assumed the duties of Governor.

Mr. Yeardley had a faithful assistant in carrying on the moral affairs of the Colony, in the person of his friend and associate, Rev. Alexander Whitaker. He possessed a fair estate in England, and "did voluntarily leave his warm nest" to become a resident and worker in the Virginia Colony.

Mr. Yeardley's residence in Jamestown was an inclosure of seven acres, bounded on the north by the river, and on the south by the residence of Capt. Roger Smith.

"In the year 1620, a Dutch ship from Africa, touching at Jamestown, landed twenty negroes for sale, and thus commenced the system of slavery." Among the Virginia slaveholders, February, 1625, Sir George Yeardley is recorded as possessing five men and three women.

Mr. Yeardley's will was made October 12, 1627; Abraham Peirse, of the Council, William Claiborne, Secretary of the Colony, and Susanna Hall, a servant, being witnesses. To his wife, Temperance, he left his plate, linen, and all household stuff, and ordered his notes, debts, and "negars" to be sold, and the moneys therefrom to be divided into three parts; one for Mrs. Yeardley, one for the elder son, Argoll, and the third to be divided between his son Francis, and daughter Elizabeth.

## JOHN JOACHIM ZUBLY.

DELEGATE TO CONTINENTAL CONGRESS, 1775.\*

JOHN JOACHIM ZUBLY was born in Switzerland in 1724, was ordained to the Gospel ministry in 1744; died in South Carolina, July 23, 1781.

He was the first pastor of what is now known as the Independent Presbyterian Church of Savannah, Georgia. To this church he preached in English; to one neighboring congregation it seems he preached in German, and to another in French. The degree of Doctor of Divinity was conferred upon him by the College of New Jersey in 1770.

At the commencement of the dispute between England and the American Colonies, Mr. Zubly took his stand in behalf of the latter. In the "London Magazine" for January, 1776, may be found an appeal over his signature in behalf of the Colonies, addressed to William, Earl of Dartmouth, Secretary of State for the American department. He writes:

"Unhappily, during your administration, measures have been pursued very contrary to American hopes. . . . It is to the man and the Christian, I wish to be permitted to address myself. . . . 'To bind them in all cases whatsoever'; my Lord,—the Americans look upon this as the language of despotism in its almost perfection. What can, say they, an Emperor of Morocco pretend more of his slaves, than to bind them in all cases whatsoever? Were it meant to make the Americans hewers of wood and drawers of water,—were it meant to deprive them of the enjoyment of their religion, and to establish a hierarchy over them, similar to

\* Sprague's "Annals of American Pulpit"; "Historical Collections of Georgia," by Rev. George White; Force's "American Archives."

that of the Church of Rome in Canada, it would, say they, be no more than a natural consequence of binding them, unseen, unheard, unrepresented, in all cases whatsoever. My Lord, the Americans are no idiots, and they appear determined not to be slaves. . . . Your Lordship believes in a Supreme Ruler of the earth, and that the small and great must stand before Him at last—would your Lordship be willing, at the general meeting of all mankind, to take a place among those who destroyed or enslaved empires; or risk your future state on the merit of having, at the expense of British blood and treasure, taken away the property, the life and liberty of the largest part of the British empire? . . . The Americans have been called ‘a rope of sand,’ but *blood* and *sand* will make a *firm cementation*; and enough American blood has been already shed, to cement them together into a *thirteen-fold cord*, not easily to be broken.”

Mr. Zubly was a member of the Provincial Congress of Georgia, serving on the most important committees, and was a Delegate to the Continental Congress, 1775. Like others who favored the rights of the Colonies against the demands of the British Crown,—when the question of actual separation from England came up for action, he was found opposed to extreme measures. Quitting his post at Philadelphia, he returned to Savannah. Here he was accused of treasonable correspondence, and to avoid the indignation of the people, he for some time lay concealed in the cellar of a Whig lady, Mrs. Smith.

Mr. Zubly preaches before the Congress, according to the following Minutes: “At a Provincial Congress held agreeable to appointment at Toudee’s Long Room, at Savannah, on the 4th day of July, 1775, and continued from day to day, the following persons were returned duly elected, etc. . . . Archibald Bullock was chosen President, and George Walton, Secretary. The Congress then adjourned to the Meeting-House of the Rev. Doctor Zubly, where he preached a sermon on the alarming state of American affairs.”

The following are passages from the Sermon mentioned, based upon the text: *So speak ye and so do, as they that shall be judged by the law of liberty.* James ii. 12.

“The will, minds, tempers, dispositions, views and interests of men, are so very different, and sometimes so opposite, that without law, which cements and binds all, everything would be in endless disorder and confusion. . . . The law which the apostle speaks of in our text is not a law of man, but of Him who is the only lawgiver, that can save and condemn, to whom all owe obedience, and whose laws none can transgress with impunity. . . . It deserves very particular attention that the doctrine of the Gospel is called a law of liberty. Liberty and law are perfectly consistent. Liberty does not consist in living without all restraint; for were all men to live without restraint, as they please, there would soon be no liberty at all. The strongest would be master, the weakest go to the wall; right, justice, and property must give way to power. . . . Well regulated liberty of individuals is the natural offspring of laws, which prudently regulate the rights of whole communities; and as laws which take away the natural rights of men are unjust and oppressive, so all liberty which is not regulated by law is a delusive phantom, and unworthy of the glorious name. . . . The Creator of the natural world is also its moral ruler; and if he is now the proprietor and ruler of intelligent beings, at sometime or other he must also be their Judge. . . . The self-righteous pharisee will be rejected, notwithstanding his fair appearance and boasting; the penitent publican will be received, though he has nothing to plead, but, *Lord have mercy on me a sinner.* . . . This undoubtedly is a day of trouble; but God saith to his people, *Call upon me in a day of trouble, and I will deliver thee.* . . . Consider the extreme absurdity of struggling for civil liberty, and yet to continue slaves to sin and lust. Know ye not, to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey, whether of sin unto death or of obedience unto righteousness? . . . Become the willing servants of the Lord Jesus Christ. . . . If the Son makes you free, then, and not till then, shall you be free indeed.”

In South Carolina, March 16, 1775, Mr. Zubly assisted at the ordination of Rev. Moses Allen, brother of Rev. Thomas Allen, first minister of Pittsfield, Mass.

Two of the streets of Savannah, *Joachim* and *Zubly*, still bear his name.

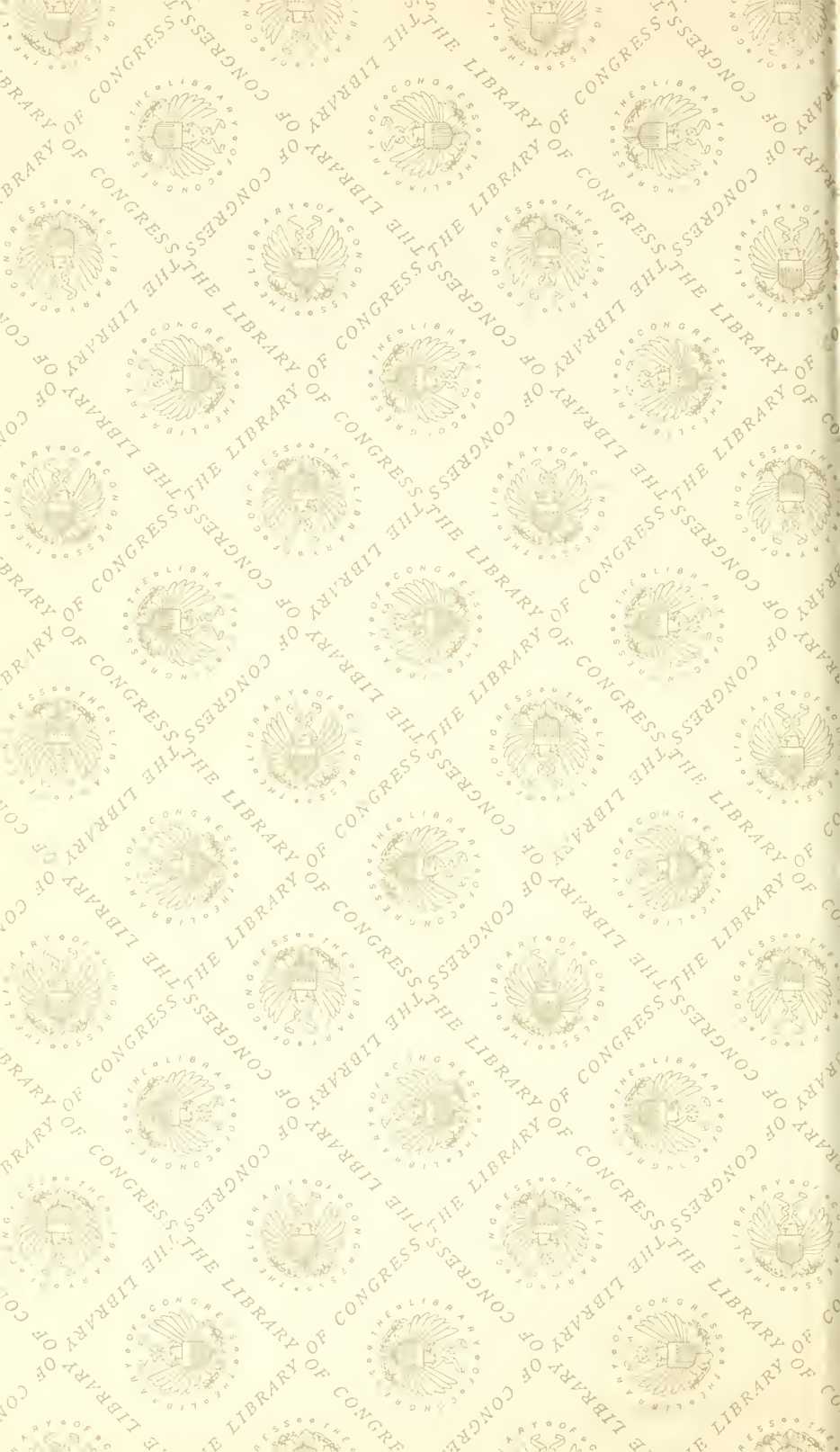
He was married November 12, 1746, to Ann Tobler. He left two daughters, whose descendants are among the most highly respected of the citizens of Georgia. David Zubly, supposed to have been his son, graduated at New Jersey College in 1769; became a lawyer in Georgia; and was a member of the Provincial Congress of that State from the district of Acton.













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